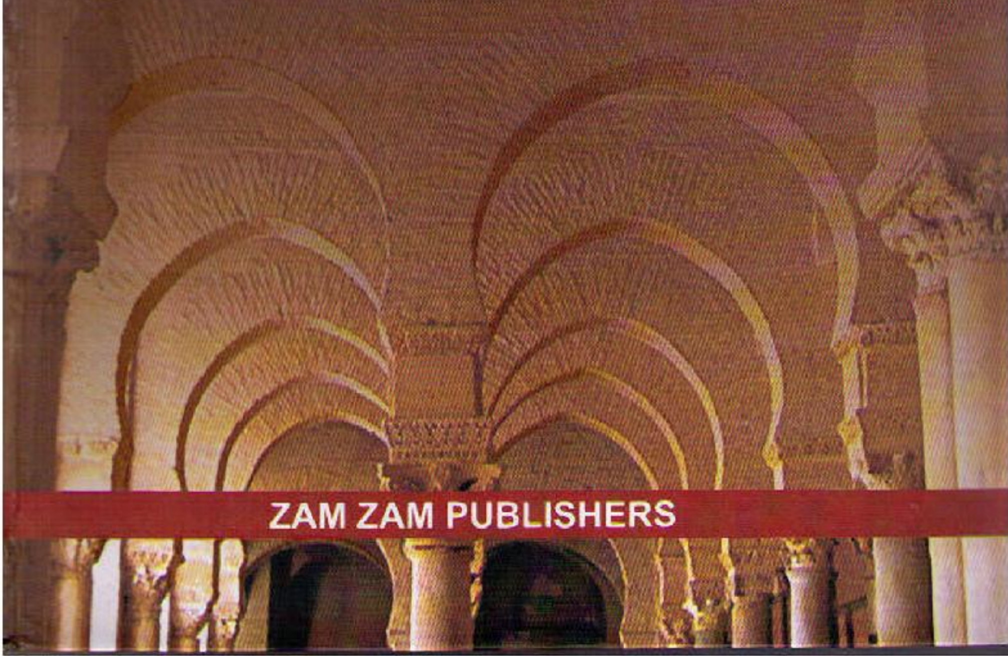
مختصر حياة الصحابةؓ

Abridge Hayatus Sahabah

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Chapter One

STEADFASTNESS IN THE FACE OF HARDSHIPS

It is really very hard for the Muslims of today to imagine and much less to bear, or even attempt to bear the hardships that were experienced by Nabi ﷺ and his illustrious companions in the path of Allah ﷻ. Books of history are full of stories of their sufferings. It is a pity that we are so indifferent to those events and our knowledge is so poor in this regard. I open this chapter with a story about Nabi ﷺ himself, whose name is sure to attract the blessings of Allah ﷻ.

Nabi's ﷺ Journey to Taif

For nine years, since his selection by Allah ﷻ for His mission, Nabi ﷺ had been delivering the message of Allah ﷻ in Makkah and making all-out efforts to guide and reform his community. Apart from a few persons who had either embraced Islaam, or who helped him though not accepting Islaam, all the rest in Makkah left no stone unturned in persecuting and mocking him and his followers.

His uncle Abu Talib was one of those good-hearted people who, in spite of his not entering into the fold of Islam had helped him. The following year, on the death of Abu Talib, the Qu-reysh got a free hand and therefore increased their persecution without anyone to support and protect Nabi ﷺ.

At Taif, the second biggest town of Hijaz, there lived a big clan called Banu Thaqif. Nabi ﷺ left for Taif with the hope of

winning them over to Islam, thereby providing a sanctuary for the Muslims from the persecution of the Quraish, and also establishing a base for the future propagation of Islam. On reaching Taif, Nabi ﷺ visited the three chieftains of the clan separately, and placed before each of them the message of Allah ﷻ, and called upon each of them to stand by his side.

Instead of accepting his message, they refused to even listen to him and not in keeping the famous Arab hospitality, each of them treated him most disrespectfully and rudely. They plainly told him that they did not like his stay in their town. As they were the heads of the clan, Nabi ﷺ had expected a civil and friendly treatment and due courtesy in speech from them.

But one of them sneered: "Hey, Allah Ta'ala has made you a Nabi!"

The other exclaimed with ridicule: "Could Allah not lay His hand on anyone else, beside you to make him His Nabi?"

The third one mockingly remarked: "I do not want to talk to you, for if you are in fact a Nabi, then to oppose you is to invite trouble, and if you only pretend to be one, why should I talk with an impostor?"

Nabi ﷺ, who was a rock of steadfastness and perseverance, did not lose heart over this check from the chieftains and tried to approach the common people; but nobody would listen to him. Instead they asked him to clear off from their town and go wherever else he liked. When he realised that further

efforts were in vain, he decided to leave the town, but they would not let him depart in peace and set the street urchins after him to hiss, to hoot, to jeer at and to stone him. He was so much pelted with stones that his whole body was covered with blood and his shoes were clogged to his feet. He left the town in this sorrowful plight. When he was far out of the town and safe from the mob, he prayed to Allah thus:

اَللّٰهُمَّ اِلَيْكَ اَشْكُوْا ضُعْفَ قُوَّتِىْ وَقِلَّةَ حِيْلَتِيْ وَهَوَانِىْ عَلَى النَّاسِ يَااَرْحَمَ الرَّاحِمِيْنَ ، اَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ وَاَنْتَ رَبِّىْ اِلىٰ مَنْ تَكِلُنِىْ اِلىٰ بَعِيْدٍ يَّتَجَهَّمُنِىْ اَمْ اِلىٰ عَدُوٍّ مَلَّكْتَهُ اَمْرِىْ اِنْ لَمْ يَكُنْ بِكَ عَلَىَّ غَضَبٌ فَلَا اُبَالِىْ وَلٰكِنْ عَافِيَتُكَ هِىَ اَوْسَعُ لِىْ اَعُوْذُ بِنُوْرِ وَجْهِكَ الَّذِىْ اَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلُحَ عَلَيْهِ اَمْرُ الدُّنْيَا وَالْاٰخِرَةِ مِنْ اَنْ تُنَزِّلَ بِىْ غَضَبَكَ اَوْ يَحُلَّ عَلَىَّ سَخَطُكَ لَكَ الْعُتْبىٰ حَتّٰى تَرْضٰى وَلَا حَوْلَ وَلَاقُوَّةَ اِلَّا بِكَ

"Oh Allah, I complain to You alone that I am weak, that I do not have any resources and that I do not hold any significance in the eyes of the people. O, Most Merciful of all those who show mercy, You are the Rabb (Lord) of the weak, and You are my own Rabb (Lord). To whom are You to going to entrust me? To a stranger who would look at me at me harshly or to an enemy, to whom You have given control over my affairs. If You are not angry with me, then I do not care for anything except that I should enjoy Your protection. I seek shelter in Your light (noor), which removes all sorts of darknesses and controls the affairs of this world and the hereafter. May it never be that you become angry with me or you are displeased with me. I must please you until You are happy with me. There is neither strength (to refrain from evil) nor any power (to do any good) except with You."

The Heavens were moved by the Dua and Jibraeel ﷵ appeared before Nabi ﷺ, greeting him with Assalamu Alaikum and said: "Allah knows all that has passed between you and these people. He has deputed the angel in charge of the mountains to be at your command."

Saying this, Jibrail ﷵ brought the angel before Nabi ﷺ. The angel greeted Nabi ﷺ with Assalamu Alaikum and said: "O, Nabi of Allah, I am at your service. If you wish, I can cause the mountains overlooking this town on both sides to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them."

The merciful and noble Nabi ﷺ said: "Even if these people do not accept Islam, I do hope from Allah (that there will be persons from among their progeny who would worship Allah and serve His cause.")

Look at the conduct of our noble Nabi ﷺ, whom we profess to follow. We get so much irritated over a little trouble or a mere abuse from somebody that we keep on torturing them and taking revenge throughout our lives in every possible manner. Does it befit people who claim to follow the noble Nabi ﷺ? Look, even after so much suffering at the hands of the Taif mob, he neither curses them nor does he work for any revenge, even when he has the full opportunity to do so.

Shahaadat of Hadhrat Anas bin Nadhr رضي الله عنه

Hadhrat Anas bin Nadhr رضي الله عنه was one of the Sahaabah who could not take part in the battle of Badr. He very much

regretted to have missed the honour of participating in the first and the most illustrious battle for Islam. He longed for a chance wherein he could make amends for Badr. He did not have to wait for long. The battle of Uhud came about in the following year. He joined the army with the most determined zeal. Despite heavy odds, the Muslims were gaining the upper hand but some people made a blunder and the Muslims had to suffer a temporary defeat. Nabi ﷺ had sent a group of fifty archers to guard a pass in the rear against the enemy cavalry. They had definite instructions not to move from their position till further orders from him. But when they saw the Muslims gaining victory and the enemy in full flight, they left their position in the belief that the battle was over and it was time to join in the pursuit and share the booty. The leader of the band tried his utmost to prevent them from leaving by reminding them of Nabi's ﷺ command, but no more than ten persons would listen to him, arguing that the order given by Nabi ﷺ was only for the duration of the actual fight.

The enemy cavalry then noticed the unguarded pass in the rear, made a flank movement, forced a passage through it and attacked right on the rear of the Muslims who were pre-occupied with sharing the booty. It was in this state of affairs that Hadhrat Anas رضي الله عنه saw Hadhrat Sa'ad bin Ma'az رضي الله عنه passing in front of him. He shouted to him: "O, Sa'ad! Where are you going? By Allah! I smell the fragrance of Jannat coming from Mount Uhud." Saying this, he threw himself into the very thick of the enemy and fought tooth and nail till he met shahaadat.

After the battle, it was found that his body had been mauled and mutilated to such an extent that only his sister could identify him and that too barely from the finger tips. No less than eighty wounds of arrows and swords were counted on his body.

Those who strive in the path of Allah ﷻ with sincerity and devotion taste the pleasures of Jannat even in this world and so did Anas رضي الله عنه smell the fragrance of Jannat.

The Truce of Hudeybiah & Story of Hadhrat Abu Jandal رضي الله عنه and Hadhrat Abu Basir رضي الله عنه

In the 6th year of Hijrah, Nabi ﷺ along with his Sahaabah رضي الله عنهم left for Makkah to perform Umrah. The Quraish heard of the news and decided to resist his entry into Makkah even as a pilgrim, so he had to encamp at Hudeybiah. The devoted Sahaabah, 1 400 in number, were however determined to enter even if it involved an open fight. Nabi ﷺ viewed the matter differently and in spite of the Sahaabah's eagerness to fight, he entered into a treaty with the Quraish, accepting their conditions in full.

This one-sided and seemingly ungraceful truce was a very bitter pill for the Sahaabah to swallow, but their devotion to Nabi ﷺ would not allow them to object and even the most valiant man like Hadhrat Umar رضي الله عنه had to submit to his decision. According to one of the articles of the treaty, converts to Islam during the period of the truce were to be returned to

the Quraish, but deserters from Muslims to Quraish will not be returned to the Muslims.

Hadhrat Abu Jandal رضي الله عنه, a Muslim in Makkah, was suffering great persecution at the hands of the Quraish. They kept him constantly in chains. On hearing about the arrival of Nabi ﷺ in Hudeybiah, he somehow escaped and managed to reach the Muslim camp at a time when the truce was about to be signed. His father Suhail (till then a non-Muslim), was the envoy of Quraish in the negotiations for the truce. He smote Hadhrat Abu Jandal رضي الله عنه on his face and insisted on taking him back to Makkah. Nabi ﷺ said that, since the truce had not been written till then, its application in Abu Jandal's رضي الله عنه case was premature. However, Suhail would not listen to any argument and was not prepared to leave his son with the Muslims even at the personal request of Nabi ﷺ and would have even forgone the truce. Abu Jandal رضي الله عنه, describing his hardships, protested at the top of his voice but much to the grief of the Sahaabah, Nabi ﷺ agreed to his return. However, he enjoined patience on him saying:

"Oh! Abu Jandal رضي الله عنه, do not be distressed, Allah سبحانه وتعالى will shortly open a way for you."

After the truce was signed and Nabi ﷺ had returned to Madinah, another Makkan Muslim Hadhrat Abu Basir رضي الله عنه escaped to Madinah and besought Nabi's ﷺ protection. Nabi ﷺ refused to accept his request and in accordance to the truce condition, handed him over to the two persons who had been sent by the Quraish to claim him. However, he advised him as

he had advised Hadhrat Abu Jandal ﷺ to be patient and to hope for the help of Allah ﷻ. When Hadhrat Abu Basir ﷺ and his escort were on their way back to Makkah, Hadhrat Abu Basir ﷺ said to one of them: "Friend, your sword is extremely fine."

The man was flattered and took it out from its sheath and said: "Yes it is really very fine, and I have tried it on so many persons. You can have a look at it."

He most foolishly made over the sword to Abu Basir ﷺ, who immediately used it on its owner and killed him. The other man took to his heels and reached Madinah to report to Nabi ﷺ. In the meantime Abu Basir ﷺ also arrived. He said to Nabi ﷺ:

"Oh, Nabi of Allah, you once returned me and absolved yourself of the truce obligations. I had no obligations to fulfil and I managed my escape from them by this trick, as I was afraid of their forcing me to forsake Deen."

Nabi ﷺ remarked: "You are a war-monger. I wish you could be helped."

Hadhrat Abu Basir ﷺ understood from this that he would be returned to the Quraish again when they demanded him. Therefore, he left Madinah and fled to a place in the desert on the sea shore. Abu Jandal ﷺ also managed to escape and joined him there. More Muslims of Makkah followed and in a few days quite a small group of such fugitives gathered in the wilderness. They had to undergo untold sufferings in the

desert, where there was neither habitation nor vegetation. However, being bound by no treaty, they proved a great nuisance to the Quraish by dealing blows after blows on their caravans passing that way. This forced the Quraish to approach Nabi ﷺ and request him to intervene and call the fugitives to Madinah, so that they might be bound by the terms of the treaty like other Muslims and the caravans might pass in safety. It is said that Hadhrat Abu Basir ؓ was on his deathbed when the letter sent by Nabi ﷺ permitting his return to Madinah reached him. He died while holding Nabi ﷺ letter in his hand.

No power on the earth can make a person give up his faith, provided it is a true faith. Moreover, Allah ﷻ has promised to help those who are genuine Muslims.

Hadhrat Bilal ؓ and his sufferings

Hadhrat Bilal ؓ is one of the best known from the group of Sahaabah ؓ as the moazzin of Nabi's ﷺ Musjid. He was an Abyssinian slave of a disbeliever in Makkah. Naturally, his conversion to Islam was not liked by his master and therefore, he was persecuted mercilessly. Ummayah bin Khalaf, who was the worst enemy of Islam, would make him lie down on the burning sand at midday and place a heavy stone on his breast, so that he could not even move a limb.

He would then say to him: "Renounce Islam or swelter and die."

Even under these afflictions, Bilal ؓ would exclaim: "**Ahad**" **- The One (Allah). "Ahad" - The One (Allah).**

He was whipped at night and with the cuts thus received, made to lie on the burning ground during the day to make him either give up Islam or to die a lingering death from the wounds. Abu Jahl, Umayyah and others, would take turns in torturing Hadhrat Bilal ؓ and get tired competing with one another in afflicting more and more painful punishment, but Hadhrat Bilal ؓ was steadfast. At last Hadhrat Abu Bakr ؓ bought his freedom and he became a free Muslim.

While Islam implicitly taught the oneness of Almighty Allah ﷾ the Creator, the idolaters of Makkah believed in many gods and goddesses with minor godlings, therefore Hadhrat Bilal ؓ repeated: "**Ahad (The One), Ahad (The One).**"

This shows his love and devotion to Allah ﷾. Allah ﷾ was so dear to him, that no amount of persecution could distract him from reciting His Holy name. It is said that the urchins of Makkah would drag him in the streets, with his words "**Ahad! Ahad!**" ringing in their wake.

Look how Allah ﷾ rewarded his steadfastness. He had the honour of becoming the moazzin of Nabi ﷺ. He was always to remain with him at home and abroad to call out the Azaan for his Salaah. After the death of Nabi ﷺ, it became very hard for him to continue his stay in Madinah where he would miss him at every step and in every corner. He therefore left Madinah,

and decided to pass the rest of his life striving in the path of Allah ﷻ. Once he saw Nabi ﷺ in his dream saying to him:

"O, Bilal! How is it that you never visit me?"

As soon as he got up, he set out for Madinah. On reaching Madinah, Hadhrat Hasan ؓ and Hadhrat Husain ؓ, the grandsons of Nabi ﷺ, requested him to call out the Azaan. He could not refuse them, for they were very dear to him. But as soon as the Azaan was called out, the people of Madinah cried openly out of their anguish at the memory of the happy old days of Nabi ﷺ time. Even the womenfolk came out of their houses weeping. After a few days Hadhrat Bilal ؓ left Madinah and passed away in Damascus in 20 A.H.

Hadhrat Abuzar Ghifari's ؓ Conversion to Islam

Hadhrat Abuzar Ghifari ؓ is very famous among the Sahaabah for his piety and knowledge. Hadhrat Ali ؓ used to say: "Abuzar ؓ possesses such knowledge that other people are incapable of acquiring."

When he first got news of Nabi's ﷺ mission, he appointed his brother to go to Makkah and make investigations regarding 'the person' who claimed to be the recipient of Divine revelation. His brother returned after the necessary enquiries and informed him that he found Muhammad ﷺ to be a man of good habits and excellent conduct and that his wonderful revelations were neither poetry nor magic. This report did not satisfy him, he therefore decided to set out for Makkah and find out the facts for himself. On reaching Makkah, he went

straight to the Haram. As he did not know Nabi ﷺ, he did not consider it advisable at that time, under the circumstances prevailing, to enquire about him from anybody. When it became dark, Hadhrat Ali رضي الله عنه noticed him and could not ignore him as he was a stranger. Hospitality and care for the travelers, the poor and the strangers was the Sahaabah's رضي الله عنهم second nature, he therefore took him to his place. Neither did he ask him about the purpose of his visit to Makkah, nor did Abuzar رضي الله عنه himself disclose it. Next day, he again went to the Haram and stayed there till nightfall without being able to learn who Nabi ﷺ was. In fact everybody knew that Nabi ﷺ and his companions were being persecuted in Makkah and Abuzar رضي الله عنه might have had doubts about the result of his quest for Nabi ﷺ. Hadhrat Ali رضي الله عنه again took him home for the night and once again did not have any talk with him about the purpose of his visit to the city. However, on the third night, after Hadhrat Ali رضي الله عنه had entertained him as on the two previous nights, he asked him:

"Brother, what brings you to this town?" Before replying, Hadhrat Abuzar رضي الله عنه took an undertaking from Hadhrat Ali رضي الله عنه that he would speak the truth. He thereafter enquired from him about Muhammad ﷺ. Hadhrat Ali رضي الله عنه replied:

"He is verily the Nabi of Allah سبحانه وتعالى. You accompany me tomorrow and I shall take you to him, but you have to be very careful, in case the people come to know of your association with me, and you get into trouble. When on our way I sense some trouble, I shall get aside pretending some necessity or

adjusting my shoes, and you may proceed ahead without stopping so that the people may not connect us."

The next day, he followed Hadhrat Ali ؓ, who took him before Nabi ﷺ. In the very first meeting, he embraced Islam. Fearing that the Quraish might harm him, Nabi ﷺ enjoined upon him not to make an open declaration of his Islam and asked him to go back to his clan and return when the Muslims had gained the upper hand. Hadhrat Abuzar ؓ replied:

"O, Nabi of Allah! By Him who is the master of my soul, I must go and recite the Kalimah in the midst of these unbelievers."

True to his word, he went straight to the Haram and right in the midst of the crowd, at the pitch of his voice, recited Shahadah viz:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

"I bear witness that there is no god save Allah, and I bear witness that Muhammad ﷺ is the Nabi of Allah."

People attacked him from all sides and would have beaten him to death if Abbas (Nabi's ﷺ uncle, who had not till then embraced Islam) had not shielded him and saved him from death.

Abbas said to the mob: "Do you know who he is? He belongs to the Ghifar clan, who live on the way of our caravans to

Syria. If he is killed, they will waylay us and we shall not be able to trade with that country."

This appealed to their common sense and they left him alone.

Hadhrat Abuzar رضي الله عنه repeated the Shahadaat the next day and would have surely been beaten to death by the crowd had not Abbas once again intervened and saved him for the second time.

The action of Hadhrat Abuzar رضي الله عنه was due to his extraordinary enthusiasm for proclaiming Kalimah among the disbelievers, and the prohibition by Nabi ﷺ was due to the soft corner in his heart for Hadhrat Abuzar رضي الله عنه, lest he be put to hardships that might prove too much for him. There is not the least shadow of disobedience in this episode. Since Nabi ﷺ himself was undergoing all sorts of hardships in spreading the message of Islam, Abuzar رضي الله عنه also thought it fit to follow his example rather than to avail of his permission to avoid danger. It was this spirit of Sahaabah رضي الله عنهم that took them to the heights of material and spiritual progress. When a person once recited the Kalimah and entered the fold of Islam, no power on earth could turn him back and no oppression or tyranny could stop him from Tabligh.

The Afflictions of Hadhrat Khabbab ibnul Arat رضي الله عنه

Hadhrat Khabbab رضي الله عنه is also one of those blessed persons who offered themselves for sacrifice and suffering for the cause of Allah سبحانه وتعالى. He was the sixth or seventh person to embrace Islam, and therefore, he suffered long. He was made to put on steel

armor and lie in the sun to sweat and swelter. Very often he was made to lie flat on burning sand, which caused the flesh on his back to waste away.

He was the slave of a woman. When she came to know that he was visiting Nabi ﷺ, she used to brand his head with a hot iron rod. Hadhrat 'Umar رضي الله عنه, during his caliphate, once inquired from Hadhrat Khabbab رضي الله عنه about the details of his sufferings after embracing Islam. He showed him his back, on seeing which Hadhrat 'Umar رضي الله عنه remarked, "I have never seen such a back before." He said, "My body was dragged over heaps of burning charcoal, and the blood and fat coming out of my back put out the fire." It is said that, when Islam spread and the Muslims conquered all the surrounding territory, he used to weep and say:

"Allah seems to be compensating us in this world for all our sufferings and perhaps nothing would be left for us as reward in the Hereafter."

Hadhrat Khabbab رضي الله عنه narrates: "Nabi ﷺ once performed an unusually long rakaat while leading Salaah. When the Sahaabah mentioned it to him, he said, ' This was a Salaah of yearning and humility. I asked of three favours from Allah سبحانه وتعالى. I begged of Him: O Allah! Let not my Ummat perish by famine; let not my Ummat be annihilated by an enemy gaining an upper hand on them; and let not my Ummat fight among themselves.' Allah granted the first two prayers, but not the third one."

Hadhrat Khabbab ﷺ died in 37 A.H. He was the first of the Sahaabah to be buried at Koofah. Hadhrat Ali ﷺ once passing his grave said:

"May Allah ﷻ bless and show mercy on Hadhrat Khabbab ﷺ. He embraced Islam willingly. He emigrated with great pleasure in Allah's path, and spent his whole life in striving and suffering for Islam. Blessed is the person who is mindful of the Day of Qiyaamah, prepares for his reckoning, remains contented with very little of this world and is able to please his Lord."

To be able to please Allah ﷻ, was really the Sahaabah's greatest achievement, for this was the sole purpose of their life.

Hadhrat Ammaar ﷺ and His Parents

Hadhrat Ammaar ﷺ and his parents were also subjected to the severest afflictions. They were tormented on the scorching sands of Makkah. Nabi ﷺ while passing by them would ask them to be patient, giving them glad tidings about Jannat. Ammaar's father Yasir ﷺ died after prolonged suffering at the hands of the persecutors. His mother Sumayya ﷺ was killed by Abu Jahl, who put his spear through the most private part of her body, causing her death. She had refused to leave Islam despite terrible torture in her old age. The blessed lady was the first to meet shahaadat in the cause of Islam. The first musjid in Islam was built by Ammaar ﷺ.

When Nabi ﷺ emigrated to Madinah, Ammaar ﷺ offered to build a structure for him where he could sit, take rest in the

afternoon, and say his Salaah under its roof. He first collected the stones and then built the musjid in Quba. He fought against the enemies of Islam with great zeal and courage. Once he was fighting in a battle when he said rejoicingly:

"I am to meet my friends very soon, I am to meet Muhammad ﷺ and his companions."

He then asked for water. He was offered some milk. He took it and said:

"I heard Nabi ﷺ saying to me, 'Milk shall be the last drink of your worldly life.' "

He then fought till he met his noble end. He was then aged about ninety-four.

Hadhrat Sohaibs رضي الله عنه coming into Islam

Hadhrat Sohaib رضي الله عنه and Hadhrat Ammaar رضي الله عنه became Muslims at the same time. Nabi ﷺ was staying at Arqam's رضي الله عنه place, when they both came separately with the same intention of embracing Islam and met each other at the door of the house. Like other poor Muslims of that time, Sohaib رضي الله عنه also suffered very much at the hands of his persecutors. At last he decided to emigrate to Madinah. The Quraish would not tolerate this, and soon after his departure, a party went in pursuit to bring him back to Makkah. As the party drew near, he shouted to them:

"You know that I am a better archer than all of you. So long as I have a single arrow left with me, you will not be able to approach me, and when I finish all my arrows, I shall fight you with my sword, as long as it is in my hand. If you like, you can get my money which I have left in Makkah and my two women slaves, in lieu of me."

When they agreed, he told them the whereabouts of his money, and they allowed him to proceed to Madinah. At this, Allah ﷻ revealed the following verse of the Qur'aan to Nabi ﷺ:

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ

"And of mankind is he who would sell himself, seeking the pleasure of Allah, and Allah has compassion on His bondsmen."

Nabi ﷺ was at that time at Quba. When he saw Hadhrat Sohaib رضي الله عنه coming, he remarked: "A good bargain, Sohaib!"

Sohaib رضي الله عنه narrates: "Nabi ﷺ was eating dates at that time. I also joined him in eating. One of my eyes was sore. He said, 'Sohaib! You are eating dates when your eye is sore'. But I am taking them by the side of the other eye, which is not sore, O, Nabi of Allah, I replied. Nabi ﷺ was much amused with my reply."

Hadhrat Sohaib رضي الله عنه was very generous and he spent his money on others most lavishly. 'Umar رضي الله عنه once told him that he was rather extravagant. He replied: "But I spend only where it is right."

When Hadhrat 'Umar ﷺ was about to die, he expressed the wish that his janaaza Salaah be led by Hadhrat Sohaib ﷺ.

Hadhrat 'Umar's ﷺ coming into Islam

Hadhrat 'Umar ﷺ, of whom all the Muslims are justly proud, and the disbelievers still dread, was most adamant in opposing Nabi ﷺ and very prominent in persecuting the Muslims before he embraced Islam. One day, the Quraish in a meeting called for somebody to volunteer himself for the assassination of Nabi ﷺ. 'Umar ﷺ offered himself for this job, at which everybody exclaimed: "Surely, you can do it, 'Umar!"

With sword hanging from his neck, he set out straight away on his evil mission. On his way he met Sa'ad bin Abi Waqqas of the Zuhrah clan. "Where are you going to, Umar? " inquired Sa'ad ﷺ.

Umar replied: "I am going to finish Muhammad."

Sa'ad ﷺ warns Umar: "But don't you see that Banu Hashim, Banu Zuhrah and Banu Abde Munaf are likely to kill you in retaliation?"

'Umar (gets upset with the warning): "It seems that you also have renounced the religion of your forefathers. Let me settle with you first."

So saying, Umar drew out his sword. Sa'ad ﷺ, announcing his Islam, also took out his sword. They were about to start a fight when Sa'ad ﷺ said: "You had better first set your own house in

order. Both your sister and brother-in-law have accepted Islam."

Hearing this, Umar flew into a towering rage and turned his steps towards his sister's house. The door of the house was locked from inside and both husband and wife were receiving lessons in the Qur'aan from Hadhrat Khabbab رضي الله عنه. 'Umar knocked at the door and shouted for his sister to open it. Hearing the voice of 'Umar, Hadhrat Khabbab رضي الله عنه hid himself in some inner room forgetting to take the pages of the Holy Qur'aan with him. When the sister opened the door, 'Umar hit her on the head, saying: "O, enemy of yourself, have you also forsaken your religion."

Her head began to bleed. Umar then went inside and inquired, "What were you doing and who was the stranger I heard from outside?" His brother-in-law replied, "We were talking to each other." 'Umar said to him, "Have you also forsaken the faith of your forefathers and gone over to the new religion?" The brother-in-law replied, "But what if the new religion be the better and the true one?" 'Umar became furious and pounced on him, pulling his beard and beating him mercilessly. When the sister intervened, he smote her face so violently, that it bled most profusely.

She was, after all, 'Umar's sister, she burst out: "'Umar! We are beaten only because we have become Muslims. Listen! We are determined to die as Muslims. You are free to do whatever you like."

When 'Umar had cooled down and felt a bit ashamed over his sister's bleeding, his eyes fell on the pages of the Qur'aan left behind by Hadhrat Khabbab ﷺ. He said, "Alright show me, what are these?" "No," said the sister, "you are unclean and no unclean person can touch the Qur'aan." He insisted, but the sister was not prepared to allow him to touch the Qur'aan unless he washed his body. 'Umar at last gave in. He washed his body and then began to read the Qur'aan. It was Surah "Taha". He started from the beginning of the Surah, and he was a changed man altogether when he came to the verse:

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ

"Lo! I, indeed I am Allah. There is none worthy of worship save Me. So serve me and establish Salaah for My remembrance."

He said: "Alright, take me to Muhammad ﷺ."

On hearing this, Hadhrat Khabbab ﷺ came out from inside and said: "O, 'Umar! Glad tidings for you. Yesterday (on Thursday night) Nabi ﷺ prayed to Allah ﷻ, O, Allah strengthen Islam with either 'Umar or Abu Jahl, whomsoever You like'. It seems that his prayer has been answered in your favour."

'Umar then went to Nabi ﷺ and embraced Islam on Friday morning. 'Umar's Islam was a terrible blow to the morale of the unbelievers, but still the Muslims were few in number and the whole country was against them. The disbelievers increased their efforts to completely wipe out the Muslims and

Islam. With Umar ﵁ now on their side, the Muslims started to say their Salaah in the Haram.

Hadhrat Abdullah bin Mas'ood ﵁ says: "'Umar's ﵁ Islam was a big victory, his emigration to Madinah a tremendous reinforcement, and his appointment as Khalifa, a great blessing for the Muslims."

The Flight to Abyssinia and isolation in the Gorge of Abi Talib

The hardships and sufferings borne by the Muslims were ever on the increase. Nabi ﷺ at last permitted them to migrate to some other place. Abyssinia, at that time was ruled by a Christian King (who later on embraced Islam), who was famous for his mercy and justice. In Rajab, in the fifth year of nubuwat, the first group of Muslims migrated to Abyssinia. This group included about twelve men and five women. The Quraish pursued them to the port to capture them, but their boats had already left the shore. When the group reached Abyssinia, they heard the rumour that the whole tribe of the Quraish had accepted Islam. They were naturally very much pleased at the news and returned to their country. On approaching Makkah, they learnt that the rumour was false and the persecutions were going on without check. Some of them decided to return to Abyssinia and the rest entered Makkah, seeking the protection of a few influential people. This is known as the first migration (Hijrat) to Abyssinia.

Later on, a bigger group of eighty-three men and eighteen women migrated to Abyssinia. This is called the second migration to that country. Some Sahaabah took part in both the migrations. The Quraish did not like the emigrations, and the thought of peace enjoyed by the muhaajireen gave them no rest. They sent a delegation to Abyssinia with handsome presents for the king, his chiefs and the priests. The delegation first met the chiefs and the priests, and by offering them presents, succeeded in winning the court officials to their side. Having thus made their way to the royal court, they prostrated themselves before the king and then presenting the gifts put their case before him.

They said: "O, king! A few foolish lads of our community have renounced their ancestral faith, and have joined an absolutely new religion, which is opposed to our as well as your religions. They have come and settled in your country. The nobility of Makkah, their own parents and kith and kin have sent us to take them back to their country. We request you to make them over to us."

The king replied: “Without proper investigation, we cannot make over to you the people who have sought our shelter. Let us call them to our presence, and hear them out. If your charge of apostasy against them is genuine, we shall make them over to you."

Thereafter, the king summoned the Muslims to his court. At first, they were greatly worried and did not know what to do, but Allah ﷻ gave them courage, and they decided to go and

place the true facts before the king. On appearing before him, they greeted him with 'Salaam'. Someone from the court officials objected that according to the rules of the land, they had not prostrated before the king.

They explained: "Our Nabi ﷺ has forbidden us from prostrating before any one except Allah ﷻ."

The king then asked them to put forward what defense they had to the charges brought against them. Hadhrat Ja'far رضي الله عنه rose and addressed the king thus:

"O, king! We were an ignorant people. We neither knew Allah ﷻ nor His Ambiyaa عليهم السلام. We worshipped stones. We used to eat carrion and commit all sorts of undesirable and disgraceful acts. We did not fulfil our obligations to our relatives. The strong among us would thrive at the expense of the weak. At last, Allah ﷻ raised a Nabi ﷺ for our reformation. His noble lineage, upright conduct, integrity of purpose and pure life are only too well known amongst us. He called upon us to worship Allah ﷻ, and exhorted us to give up idolatry and stone worship. He enjoined upon us right conduct, and stopped us from indecency. He taught us to tell the truth, to discharge trust (amaanah), to have regard for our kith and kin and to do good to our neighbours. From him we learnt to observe Salaah, to Fast, to pay Zakaat, have good conduct; and to avoid sin, ill conduct and bloodshed.

He forbade adultery, lewdness (vulgar behavior), telling of lies, misappropriating the orphan's inheritance, bringing false

accusations against others, and all other indecent things. He taught us the Qur'aan, the wonderful book of Allah ﷻ. We believed in him, followed him and acted upon his teachings. Thereupon, our people began to persecute us and subject us to tortures, thinking that we might give up our faith and revert to idolatry. However, when their cruelties exceeded all bounds, we took shelter in your country by the permission of our Nabi ﷺ."

The king said: "Let us hear something of the Qur'aan that your Nabi ﷺ has taught you."

Hadhrat Ja'far رضي الله عنه recited a few verses from the beginning of Surah "Maryam", which touched the hearts of the king and the priestly class so much that tears flowed down their cheeks and wet their beards.

The king remarked: "By Allah ﷺ, these words and the words revealed to Moosa عليه السلام are the rays of one and the same light." He then told the Quraish delegation that he would by no means hand over the refugees to them.

The delegation, disappointed and disgraced, held a counsel. One of them said: "I have hit upon a plan that is sure to draw the king's wrath upon them."

Although the others did not agree to such a drastic step (for after all they were their own flesh and blood), yet he would not listen. The next day, they incited the king by telling him that those heretics denounced Hadhrat 'Isa عليه السلام and did not believe in his religion. The Muslims were again summoned to

the court. They were much more worried this time. When the king inquired about their belief in Hadhrat 'Isa عليه السلام, they said:

"We believe in what Allah سبحانه وتعالى has revealed about him to our Nabi ﷺ, i.e. he is a servant and Nabi of Allah سبحانه وتعالى and is the word of Allah سبحانه وتعالى, which He conveyed to the virgin and pure Maryam عليها السلام."

Negus said: "Hadhrat 'Isa عليه السلام himself does not say anything beyond that."

The priests then began to murmur in protest, but the king would not listen to them. He returned to the Quraish delegation the presents they had brought for him, and said to the Muslims:

"Go and live in peace. If anybody ill-treats you, he will have to pay heavily for it."

A royal declaration was also issued to that effect. This improved the status of the Muslims in the country, and the Quraish delegation had to return crestfallen.

This failure of the Quraish delegation to Abyssinia, and the victory of the Muslims over them, led to an increase in the frustration of the idolaters. Hadhrat 'Umar's رضي الله عنه conversion to Islam added fuel to fire. They grew more and more angry, until their anger reached such a point that a large number of the Quraish chiefs planned to kill Muhammad ﷺ outright and deal immediately with the whole affair. But this was not so easy. Banu Hashim, to which clan Nabi ﷺ belonged, were

strong in number and still stronger in influence. Although all of them were not Muslims, yet even the non-Muslims among them would not agree to, or tolerate the murder of Nabi ﷺ.

Therefore, the Quraish decided to place a social ban on the Banu Hashim clan. Their chiefs drew up a document to the effect that none of them or their clans would associate with, buy from or sell to those who sided with the Banu Hashim, unless and until they surrendered Muhammad ﷺ for the death penalty. All of them signed this document on 1st Muharram of 7th year of Nubuwat and the scroll was hung up in the Ka'abah in order to give it full sanctity.

For three long years, Nabi ﷺ and all his kinfolk were shut up in the glen, which was a sub-section of one of the gorges that ran down to Makkah. For three long years nobody could see them or have any contact with them. They could neither purchase anything in Makkah nor from any trader coming from outside.

Any person found outside this natural prison, was beaten mercilessly and if he asked for anything, then it was flatly refused. Soon their stock of food was exhausted and they were reduced to famine. Their women, and more especially their children and suckling babies would cry with hunger. This was harder on them than their own starvation. During the last part of this period, their sole subsistence was the little food that the husbands of Hashimite women married into other clans managed to smuggle into the glen in the darkness of night.

At last after three years, by the Grace of Allah ﷻ, the scroll was eaten up by white ants and the ban was removed. The severity of the suffering which they bore during this period of sanctions cannot be imagined. During this period, the Sahaabah ﷺ not only remained steadfast in their faith, but also kept busy in spreading the light of Islam amongst their comrades in distress.

Look! How much the Sahaabah ﷺ have suffered in the path of Allah ﷻ and for the cause of Islam. We claim to follow their footsteps and dream of the material progress and spiritual elevation which was theirs, but how much have we suffered in the true cause? What sacrifice have we offered for the sake of Allah ﷺ in His path? Success is always proportionate to the sacrifice. We wish to live in luxury and comfort, and are too eager to race shoulder to shoulder with the non-Muslims in enjoying the good things of this world, forgetting the Hereafter, and then at the same time we expect to receive the same help from Allah ﷻ which the Sahaabah ﷺ received. We cannot beguile anybody but ourselves by behaving like this. As the Poet has said,

"O wayfarer, I am afraid that you will not reach the Ka'aba because the path that you are following leads (in the opposite direction) to Turkistan."

Chapter Two

FEAR OF ALLAH

Together with the remarkable spirit of sacrifice, the Sa-habah ؓ had genuine and deep-rooted fear of Allah ﷻ in their hearts. I wish today's Muslims could have an iota of that fear of Allah ﷻ. (Here are a few stories about this aspect of the lives of Sa-habah.)

Nabi's ﷺ anxiety at the time of a storm

Hadhrat Aishah ؓ relates that whenever a strong wind, bringing dense clouds, started blowing, then Nabi's ﷺ face turned pale with the fear of Allah ﷻ. He became restless and would go in and out with worry, and would recite the following dua:

اَللّٰهُمَّ اِنِّیۡ اَسۡئَلُكَ خَيۡرَهَا وَخَيۡرَ مَافِيۡهَا وَخَيۡرَ مَااَرۡسَلۡتَ بِهٖ وَاَعُوۡذُبِكَ

مِنۡ شَرِّهَا وَشَرِّ مَا فِيۡهَا وَشَرِّ مَااَرۡسَلۡتَ بِهٖ

"O my Allah! I ask of You the good out of this wind, the good out of that which is in this wind, and the good out of that which is the outcome of this wind. I seek refuge in You from the evil of this wind, from the evil out of that which is in this wind, and from the evil out of that which is the outcome of this wind."

She says: "And further when it began to rain, signs of delight appeared on his face. I said to him once, 'O, Nabi of Allah,

when clouds appear everybody is happy as they foretell rain, but why is it that I see you so much perturbed at that time?' He replied, 'O, 'Aishah! How can I feel secure that this wind does not warn of the wrath of Allah ﷻ? The people of A'ad were punished with the wind. They were happy when they beheld the gathering dense clouds, believing that they brought rain; but actually those clouds brought no rain but utter destruction to the people of 'A'ad."

Nabi ﷺ was obviously referring to the following verses of the Qur'aan:

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ۗ بَلْ هُوَ مَا
اسْتَعْجَلْتُمْ بِهٖ ۗ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَيْءٍۢ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا
لَا يُرٰٓى اِلَّا مَسٰكِنُهُمْ ۗ كَذٰلِكَ نَجْزِى الْقَوْمَ الْمُجْرِمِيْنَ

"Then, when they (A'ad) saw a dense cloud coming toward their valleys, they said: 'Here is a cloud bringing us rain.' No, but it is that very calamity which you did seek to hasten, a wind wherein is grievous penalty, destroying all things by commandment of its Lord. And morning found them so that nothing could be seen, besides their dwellings. Thus we treat the guilty folk." (XL VI: 24 & 25)

Look at the fear of Allah ﷻ in the heart of a person who is the best of all creation. In spite of a clear verse in the Qur'aan that Allah ﷻ would not punish the people so long as Nabi ﷺ was with them (Al-Qur'aan VIII: 33), he has so much fear of Allah ﷻ in him, that a strong wind reminds him of the punishment awarded to the people in the past. Now let us look into our

own hearts for a moment. Although we are fully saturated with sins, yet none of the unusual phenomena viz: earthquake, lightning, etc., arouses the least fear of Allah ﷻ in our hearts and, instead of resorting to Istighfaar or Salaah at such times, we only indulge in absurd investigations.

What Hadhrat Anas ؓ used to do when a storm approached

Hadhrat Nadhr-bin-Abdullah relates: "One day while Hadhrat Anas ؓ was alive, it became very dark during the day time. I went to him and said, "Did you ever see such a thing in the time of Nabi ﷺ?" He replied, "I seek refuge in Allah ﷻ! In those days, if the breeze grew a little stronger than normal, we would hasten towards the musjid, fearing the approach of the Last Day."

Hadhrat Abu Darda ؓ narrates: "Whenever there was a storm, Nabi ﷺ would get worried and would go to the musjid."

Nowdays, even at the time of the worst of calamities, who thinks of going to the musjid? Leave aside the common people, even those who regard themselves as good and practising Muslims, do not practice this Sunnat. What deterioration!

What Nabi ﷺ did at the Time of Solar Eclipse

The Sun was once in eclipse in Nabi's ﷺ time. The Sahaabah رضي الله عنهم left their jobs. Even the young boys, practicing archery, hastened towards the musjid to know what Nabi ﷺ would do at that time. Nabi ﷺ started Salaah of two rakaat, which were so long that some people fainted and fell down. He wept in his Salaah and said:

"O Allah! You have said that You will not punish them as long as I am with them and so long as they seek Your forgiveness."

This refers to a verse in the Qur'aan wherein Allah سبحانه وتعالى says:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ ؕ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ

"But Allah would not punish them while You are with them, nor will He punish them while they seek forgiveness." (VIII-33)

He then addressed the people saying: "You should hasten for Salaah whenever you happen to find the Sun or the Moon in eclipse. If you happen to know the signs of the Last Day as I do, then surely you would weep more and laugh less. In all such happenings, resort to Salaah; pray to Allah سبحانه وتعالى and distribute sadaqaa (charity) to the poor."

Nabi's ﷺ weeping the whole night

Once Nabi ﷺ kept weeping through the whole night, again and again repeating the following verse:

اِنۡ تُعَذِّبۡهُمۡ فَاِنَّهُمۡ عِبَادُكَ ۚ وَ اِنۡ تَغۡفِرۡ لَهُمۡ فَاِنَّكَ اَنۡتَ الۡعَزِيۡزُ الۡحَكِيۡمُ

"If You punish them, they are Your slaves; and if You forgive them, You only are the Mighty, the Wise." (S5 : V118)

It is said about Imam Abu Hanifah (Rahmatullah alaih) that he also once wept the whole night, reciting the following verse of the Qur'aan in Tahajjud:

وَامۡتَازُوا الۡيَوۡمَ اَيُّهَا الۡمُجۡرِمُوۡنَ

"Seperate yourselves on this day, O you guilty." (S35 : V58)

This verse means that on the Day of Qiyaamah, the guilty will be asked to separate themselves from the good, and will not be allowed to mix with them as they were doing in the worldly life. Why should not the people with fear of Allah ﷻ in their hearts weep in anxiety regarding which class they will belong to on that Day?

Hadhrat Abu Bakr رضي الله عنه and the Fear of Allah ﷻ

According to our belief, Hadhrat Abu Bakr رضي الله عنه is the most exalted person after the Ambiyaa عليهم السلام. Nabi ﷺ himself conveyed to him the glad tidings of his being the head of a group of persons in Jannat.

Nabi ﷺ once remarked: "Abu Bakr's رضي الله عنه name shall be called out from all the gates of Jannat, and he will be the first of my followers to enter it."

With all these virtues and privileges, Hadhrat Abu Bakr ﷛ used to say: "I wish I were a tree that would be cut and done away with."

Sometimes he would say: "I wish I were a blade of grass, whose life ended with the grazing of an animal."

He also said: "I wish I were a strand of hair on the body of a Mo'min."

Once he went to a garden, where he saw a bird singing. He sighed deeply and said: "O, bird! How lucky you are! You eat, you drink and fly under the shade of the trees, and you fear no reckoning of the Day of Qiyaamah. I wish I were just like you."

Hadhrat Rabiah Aslami ﷛ narrates: "I once had some argument with Hadhrat Abu Bakr ﷛, during which he uttered a word that I did not like. He realized it immediately and said to me 'Brother, please say that word back to me in retaliation.' I refused to do so. He persisted, and even spoke of referring the matter to Nabi ﷺ, but I did not agree to utter that word. He got up and left me. A few people of my clan remarked, 'Look! How strange! The person does wrong to you and on the top of that, he threatens to complain to Nabi ﷺ'. I said, 'Do you know who he is. He is Hadhrat Abu Bakr ﷛. To displease him is to displease Nabi ﷺ and to displease Nabi ﷺ is to displease Allah ﷻ, and if Allah ﷻ is displeased then who can save Rabiah from ruin? I went to Nabi ﷺ and narrated the whole story to him. He said, 'You were quite right in refusing

to utter that word. But you could have said this much in reply: 'O, Abu Bakr, (May Allah ﷻ forgive you!"

Look at the fear of Allah ﷻ in Hadhrat Abu Bakr رضي الله عنه. He is so anxious to clear his accounts in this world, that no sooner has a slightly unpleasant word been addressed by him to a person, than he regrets it and requests him to say that word back to him in retaliation. He is so particular in this that he threatens to have the retaliation done through the intervention of Nabi ﷺ. We are in the habit of saying offensive words to others, but we fear neither the retaliation nor the reckoning in the Hereafter.

Hadhrat Umar رضي الله عنه and the Fear of Allah ﷻ

Hadhrat Umar رضي الله عنه would often hold a straw in his hand and say: "I wish I were a straw like this."

Sometimes he would say: "I wish my mother had not given birth to me."

Once he was busy with some important work when a person came to him complaining about some petty grievance, and requested for its redress. Hadhrat Umar رضي الله عنه lashed him across his shoulders, saying: "When I sit for that purpose, you do not come to me, but when I am engaged in other important work you come with your grievances to interrupt me."

The person walked away. But Hadhrat 'Umar رضي الله عنه sent for him and handing his whip over to him, said: "You lash me now to

even the matter." The person said: "I forgive you for the sake of Allah ﷻ."

Hadhrat Umar ؓ went home, prayed a Salaah of two rakaats in repentance and reprimanded himself, saying: "O, Umar! You were low but Allah ﷻ elevated you. You were wandering astray but Allah ﷻ guided you. You were an ordinary person but Allah ﷻ ennobled you and gave you rule over the people. Now one of them comes and asks you for redress of the wrong done to him, and you beat him? What answer have you to give before Allah ﷻ?" He kept on scolding himself thus for a very long time.

Once when Hadhrat Umar ؓ with his slave Aslam was going towards Harrah (a suburb of Madinah), on his usual rounds, he saw a distant fire in the desert. He said: "There seems to be a camp. Perhaps, it is a caravan that could not enter the town due to nightfall. Let's go and look after them and arrange for their protection during the night."

When he reached there, he found a woman and some children. The children were crying. The woman had a pan of water over the fire. Hadhrat 'Umar ؓ greeted her with salaam and with her permission, went near her.

Umar ؓ asked: "Why are these children crying?"

The Woman replied: "Because they are hungry."

Umar ؓ again asked: "What is in the pan?"

The Woman replied: "Only water, to soothe the children, so that they may go to sleep in the belief that food is being prepared for them. Ah! On the Day of Qiyaamah, Allah ﷻ will judge between Umar ؓ and me, for neglecting me in my distress."

'Umar ((weeping) said: "May Allah ﷻ have mercy on you! How can Umar ؓ know of your distress?"

The Woman replied: "When he is our Amir, he must keep himself informed about us."

Hadhrat 'Umar ؓ returned to the town and immediately went to Baitul-Mal to fill a sack with flour, dates, fat and clothes, and also drew some money. When the sack was ready, he said to Aslam: "Now put this sack on my back, Aslam."

Aslam protested: "No please, Amir-ul-Mo'mineen! I shall carry this sack."

Hadhrat 'Umar ؓ refused to listen to Aslam, even on his persistent requests to allow him to carry the sack, and remarked: "What! Will you carry my load on the Day of Qiyaamah? I must carry this bag, for it is I who would be questioned (in the Hereafter) about this woman."

Aslam most reluctantly placed the bag on Hadhrat Umar's ؓ back and he carried it with a swift pace right to the woman's tent. Aslam followed at his heels. He put a little flour and some dates and fat in the pan and began to stir. He blew (with his mouth) into the fire to kindle it.

Aslam says: "I saw the smoke passing through his thick beard."

After some time, the food was ready. He himself served it to the family. After they had eaten to their fill, he made over to them the little that was left for their next meal. The children were very happy after their meal and began to play about merrily. The woman felt very grateful and remarked: "May Allah ﷻ reward you for your kindness! In fact you deserve to take the place of Khalifah instead of 'Umar."

'Umar ؓ consoled her and said: "When you come to see the Khalifah, you will find me there."

He sat for a while at a place close by and kept on watching the children. He then returned to Madinah. On his way back, he said to Aslam: "Do you know why I sat there, Aslam? I had seen them weeping in distress; I liked to see them laughing and happy for some time."

It is said that Hadhrat Umar ؓ used to recite Surah Kahf, Surah Taha and other such Soorahs when leading Fajr Salaah and would weep so much, that his crying could be heard way back to several rows. Once he was reciting Surah 'Yusuf in Fajr, when he came to the verse:

إِنَّمَآ أَشْكُوا بَثِّى وَحُزْنِىٓ إِلَى اللّٰهِ

"I only compain of my distress and anguish unto Allah," (S12 : V86)

He wept so much, that he could not recite any further. In Tahajjud Salaah, he would sometimes fall to the ground and would get indisposed with excessive weeping.

Such was the fear of Allah ﷻ in Hadhrat Umar رضي الله عنه, whose name struck terror in the hearts of the mightiest kings of his time. Even today, the people are filled with awe when they read about him. Is there any person in power today who is prepared to show such kindness to the people in his charge?

An Admonition by Hadhrat Abdullah bin Abbas رضي الله عنه

Wahab bin Munabbah says: "Abdullah bin Abbas رضي الله عنه lost his eyesight in his old age. I once led him to the Haram in Makkah, where he heard a group of people exchanging hot words among themselves. He asked me to lead him to them. He greeted them with 'Assalamu Alaikum.' They requested him to sit down, but he refused and said: 'May I tell you about people whom Allah ﷻ holds in high esteem? These are those whom His fear has driven to absolute silence, even though they are neither helpless nor dumb. Rather they are possessors of eloquent speech and have power to speak and sense to understand. But constant glorification of Allah's ﷻ name has so over-powered their wits that their hearts are overawed and their lips sealed. When they get established in this state, they hasten towards righteousness. Where have you people deviated from this course? After this reprimand, I never saw an assembly of even two persons in the Haram."

It is said that Hadhrat Ibne Abbas ﵁ used to weep so much with Allah's fear that the tears streaming down his cheeks had left permanent marks on them.

In this story, Hadhrat Abdullah bin Abbas ﵁ has prescribed a very easy way to righteousness. This is to meditate over the greatness of Allah (. If this is done, it becomes very easy to perform all other acts of righteousness with full sincerity. Is it so very difficult to devote a few minutes, out of the twenty four hours of a day at one's disposal, to spiritual meditation?

Nabi's ﷺ passing near the ruins of Thamud during the Tabuk expedition

The Tabuk expedition is one of the major campaigns of Nabi ﷺ and the last one in which he personally took part. When he received the news that the Caesar (of Rome) had gathered a large force to crush the power of Islam and was on his way (through Syria) to invade Madinah, he decided to lead the Sahaabah ﵃ to check him on his way. On Thursday, the 5th Rajab, 9 A.H., the devoted jamaat of Sahaabah ﵃ marched out of Madinah. As the weather was hot and the fighting was expected to be very tough, Nabi ﷺ made an open declaration that the Muslims should gather in strength and prepare fully to face the forces of the Roman Empire. He also encouraged them to contribute towards the equipment of the expedition. It was on this occasion that Hadhrat Abu Bakr ﵁ contributed all his belongings. When he was questioned by Nabi ﷺ as to what he had left for his family, he replied: "I have left Allah ﷻ and His Nabi ﷺ for them."

Hadhrat Umar ﷛ contributed half his belongings and Hadhrat 'Uthmaan ﷛ provided for the equipment of one-third of the whole army. Although, everyone contributed beyond his means, the equipment fell far short of the requirements. Only one camel was available for each group of ten persons, who were to ride it in turn. This is why this campaign is known as "The campaign of hardship."

The journey was long and the weather hot and dry. The orchards were laden with ripe dates (the staple crop of Madinah) and it was just the time for harvesting, when all of a sudden the Sahaabah were required to start on this campaign. It was really an acid test of their Imaan. They visualised the long and arduous journey, the scorching heat, the formidable enemy opposed to them and, to top all, the prospective loss of the year's crop, but they could not even dream of evading the call to arms, and that solely on account of the deep-rooted fear of Allah ﷻ in their hearts. Except the women, children (who were excusable), those who were ordered to stay behind by Nabi ﷺ himself and the munafiqin, nearly everybody joined the expedition. Also among those left behind were such persons who could neither arrange conveyance for themselves, nor was Nabi ﷺ able to provide them with any. It is about such people that Allah says in his Book:

تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ

"They turned back with eyes flowing with tears in sorrow that they could not find means to spend." (IX: 92)

Of the true believers, those who stayed behind without any excuse whatsoever were three in number. Their story would be presently related. On their way to Syria, when the expedition reached the habitation of Thamud, Nabi ﷺ covered his face with his shirt and quickened the pace of his camel. He also instructed the Sahaabah ﵃ to do the same, since that was the scene of Thamud's destruction. They were advised to pass there weeping and fearing lest Allah ﷻ should punish them as he had punished the Thamud.

The dearest and the most beloved Nabi of Allah ﷻ and his privileged companions ﵃ pass by the ruins of the punished people in fear and tears, lest they meet the same fate. On the other hand today, if any place is struck with an earthquake, it becomes a place of sightseeing for us and, if we come across any ruins, our eyes remain dry and our hearts unaffected. What a change of attitude!

Hadhrat Ka'ab's ؓ Failure to Join the Battle of Tabuk

Together with the Munaafiqin who did not join in The Battle of Tabuk, there were more than eighty people from the Ansaar and an equal number from amongst the nomadic Arabs and a large number from the strangers. They themselves did not go and they encouraged others not to go as well.

لَا تَنْفِرُوْا فِى الْحَرِّ

"Don't go in the heat."

Allah's (reply to this was:)

قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا

"Say, the fire of Jahannum is of more intense heat."

From amongst the Sahaabah ﵃, there were only three people who failed to join Nabi ﷺ. They were Muraarah bin Rabi, Hilal bin Umayyah and Ka'ab bin Malik ﵃. Muraarah ﵁ had orchards of dates, laden with fruit. He convinced himself to stay behind saying:

"I have taken part in all the battles so far. What possible harm would befall the Muslims, if I miss this one?"

He feared the loss of the entire crop in his absence and this prevented him from going out. But when he realised his mistake, he gave away in charity the whole crop and garden also which had caused him to stay behind. Hadhrat Hilal's ﵁ case was different. Some of his family, who had been away for a long time, had just returned to Madinah. It was for their sake that he did not join the Battle. He had also participated in all the battles previously and thought (like Murarah ﵁) that it would not matter much if he missed just that one battle. When he came to know of the seriousness of his mistake, he made up his mind to cut off all his connections with those relatives who had been the cause of this mistake. Hadhrat Ka'ab ﵁ himself explains his story in detail, which is quoted in all books of Hadith.

He says: "I had never been so well off financially as I was at the time of Tabuk. I had two she camels of my own which I never owned before. It was the habit of Nabi ﷺ that he never disclosed the destination of his battles, but he would keep on asking about the conditions elsewhere.

But this time in view of the distance, the hot season and the strength of the enemy, he had declared his destination, so that proper preparations could be made. The number of the participants was so large that it was difficult to note down their names even, so much so, that those who were absent could hardly be noticed in the large crowd.

The gardens of Madinah were full of fruit. I intended every morning to make preparation for the journey, but somehow or the other, the days passed by and I made no progress. I was satisfied that I had all the necessary means at my disposal and that I would be ready in no time if I did once decide to do so.

I was still not yet decided when I learnt that Nabi ﷺ had left with his companions. The idea still played in my mind that I would take a day or two to get ready and overtake the group. This delay continued till the time for Nabi's ﷺ arrival in Tabuk drew very near. I then tried to get ready but again, but somehow or the other, I did not do so. Now, when I came to look at the people left behind, I realized that there was no one in Madinah except those who had been condemned as Munaafiqeen or had been specially allowed to stay behind for certain reasons.

On reaching Tabuk, Nabi ﷺ inquired 'How is it that I do not see Ka'ab?' Somebody said, 'O, Nabi of Allah ﷺ: His pride in wealth and ease has caused him to stay behind.' Hadhrat Ma'az رضي الله عنه interrupted and said, “No, this is wrong. As far as our knowledge goes, he is a true Muslim.' However, Nabi ﷺ kept quiet."

Hadhrat Ka'ab رضي الله عنه says: "After a few days I heard the news of Nabi’s ﷺ return. I was struck with grief and remorse. One after the other, good excuses entered my mind and I was sure that I could escape Nabi’s ﷺ wrath with one of them for the time being, and later on pray for Allah’s سبحانه وتعالى forgiveness. I also sought the advice of the wise men of my family in this matter.

But when I knew that Nabi ﷺ had actually returned, I was convinced that nothing but the truth would save me. So I decided to speak out the plain truth.

It was the noble habit of Nabi ﷺ that whenever he returned from a journey, he would first go to the musjid and perform two rakaat 'Tahiyyatul Musjid' and then stay there for a while to meet visitors. As he sat in the musjid, the Munaafiqeen came and gave their excuses taking oaths as to why they did not accompany him on the battle. He accepted their excuses entrusting the matter to Allah (.Just then I came and greeted him with 'salaam'.

He turned his face with a scornful smile. I begged him with the words: 'O, Nabi of Allah! You turn your face from me. By

Allah! Neither am I a Munaafiq, nor do I have the least doubt in my Imaan.' He asked me to come near and I did so.

He then asked me: 'What prevented you from coming with me? Had you not purchased the she camels? I replied: 'O, Nabi of Allah, If I were dealing with a worldly man, then I am sure that I would escape his displeasure through (seemingly) reasonable excuses, for Allah ﷻ has gifted me with the gift of speech. But in your case, I am sure that if I make a false statement, Allah ﷻ would be displeased with me. On the other hand, I am sure that if I displease you by confessing the simple truth, then Allah ﷻ would very soon make you happy with me. I, therefore, will speak the truth. By Allah, I had no excuse at all.

I had never been so well to do as I was at that time." Nabi ﷺ remarked: 'He is speaking the truth.' He then said to me: 'You go away, Allah ﷻ will decide about you.' When I left the musjid, many people from my clan blamed me and scolded me saying, 'Never before had you committed any wrong. If after making some good excuse for once, you had requested Nabi ﷺ to make dua for your goodness, surely his dua would have been sufficient for you.' I asked them if there were any more people like me. They informed me that there were two other persons viz. Hilaal bin Umayyah رضي الله عنه and Muraarah bin Rabi رضي الله عنه, who also had admitted their faults like me and received the same reply from Nabi ﷺ.

I knew that both of them were very good Muslims and had taken part in the Battle of Badr. Nabi ﷺ instructed that no one should speak with the three of us."

It is a common rule that displeasure is shown where some love exists, and a scolding is given when there is hope for correction. A warning to a hopeless person would be a useless effort.

Hadhrat Ka'ab ؓ continues: "Under the instructions of Nabi ﷺ, the Sahaabah ؓ completely boycotted us. Nobody was prepared to mix with or even speak to us. It seemed as if I was living in a strange land altogether. My own birth-place looked like a foreign land and my best friends behaved like strangers towards me.

'The earth, vast as it is, was closing up on me' (Al-Qur'aan IX: 113]. The thing that worried me most was that, if I died in this condition, Nabi ﷺ would not lead my Janaaza Salaah and if Nabi ﷺ died in the meantime, I would be doomed forever, with no one to talk to me and with no one to make dua at my funeral. The other two companions of mine locked themselves in their houses.

I was the most daring of the three, I would go to the market, and join the Jamaat for Salaah, but nobody would talk to me. I would approach Nabi ﷺ and say, 'Assa-lamo alaikum' and would watch eagerly to see if his lips moved in reply. After Fardh, I used to complete the Salaah by standing close to him, and I would look at him from the corner of my eye to learn if

he ever cast a single glance at me. I noticed that when I was engaged in Salaah he did look at me, but when I was out of it, he would turn his face away from me."

Hadhrat Ka'ab ﷺ continues: "When this boycott became too difficult for me to bear, I one day climbed up the wall of my dear cousin Qata-dah ﷺ, and greeted him with 'Assalamu-alaikum'. He did not return my greetings. I said to him, 'For Allah's ﷻ sake, do answer me one question. Don't you know that I love Allah (and His Nabi ﷺ?' He kept quiet. I again repeated my request, but again he would not speak. When I asked for the third time, he simply said, 'Allah and His Nabi ﷺ know best.' At this, tears flowed out of my eyes and he left me alone."

"Once, I was passing through a street of Madinah, when I noticed a Coptic Christian, who had come from Syria to sell his grain, inquiring about Kaab-bin-Malik. When the people pointed me out to him, he came and made over a letter to me from the Christian King of Ghassan. It read: 'We have come to know that your master has ill-treated you. Allah ﷻ will not keep you in disgrace. You better come to us. We shall extend all help to you.' When I read this letter, I uttered

"Inna-lillahi-wa-Inna-ilaihi-raaji-oon"

To Allah we belong and to Him is our return;

and said; 'So my state of affairs (had) reached such a low point that even the Kaafirs were aspiring to draw me away from Islam.' I could not imagine a calamity worse than that. I went

and threw the letter into an oven. Thereafter I presented myself to Nabi ﷺ and exclaimed: 'O, Nabi of Allah ﷺ! Your indifference towards me has lowered me to such an extent that even the Kafirs are building up their hopes over me."

When forty days had passed in this condition, a messenger of Nabi ﷺ brought me this command: 'Be separated from your wife, ' I asked him, 'Am I to divorce her?' He replied: 'No, only be separated.' A similar message was delivered to my other two companions as well. I therefore said to my wife: 'Go to your parents and wait till Allah ﷻ decides my case.'

Hadhrat Hilaal's رضي الله عنه wife went to Nabi ﷺ and said; 'O, Nabi of Allah! Hilaal رضي الله عنه is an old man and there is nobody else to look after him. If I go away from him, he will die. If it is not very serious, kindly permit me to keep attending to him.'

Nabi ﷺ replied; 'There is no harm."

Hadhrat Ka'ab رضي الله عنه says: "It was suggested to me that I might also request Nabi ﷺ for permission to keep my wife with me for my service, but I said; 'Hilaal is old, while I am young. I do not know what reply I shall get and, as such, I have no courage to make the request."

Another ten days had passed and now our trial had lasted for a full fifty days. On the morning of the fiftieth day, I had performed my Fajar Salaah and was sitting on the roof of my house stricken with grief. The earth had closed upon me and life had become miserable for me. I heard an announcer from over the top of mount Sula; 'Glad tidings to you, O, Kaab.' The

moment I heard this, I fell on the ground in sajdah and tears of joy rolled down my cheeks, as I understood that our test was now over.

In fact, after the Salaah that morning, Nabi ﷺ had announced the Divine forgiveness for all three of us. At this, a person ran up to the top of the mountain and announced the forgiveness in a loud voice and this was the cry that had reached me. Thereafter, a rider came galloping to deliver the same happy news to me.

The clothes that I was wearing were given away as a gift, to the messenger of glad tidings. I swear by Allah ﷻ, that I had no other clothes in my possession at that time. I dressed up by borrowing clothes from some friend and went to Nabi ﷺ. As I entered the musjid, the people in the audience of Nabi ﷺ ran to congratulate me. Hadhrat Abu Talha ؓ was the first to approach me. He shook my hand with such warmth that I shall never forget.

Thereafter I made salaam to Nabi ﷺ. I found his face beaming and radiant like the full moon. This was usual with him at times of extreme joy. I said to him, 'O, Nabi of Allah! I propose to give away in charity all that I possess as thanks for the acceptance of my Taubah.' He said: 'This will be too much for you. Keep a portion with you.' I agreed to keep my share of the booty that fell in our hands in the Battle of Khaibar."

Hadhrat Ka'ab رضي الله عنه says: "It is the truth that had brought me salvation, and as such I am determined to speak nothing but the truth in the future."

The above story brings out the following outstanding characteristics of the Muslims of that time:—

(1) The importance of striving in the path of Allah سبحانه وتعالى. Even those who had faithfully participated in every battle, had to bear the brunt of Nabi's ﷺ anger when they failed to respond to Allah's سبحانه وتعالى call, even though it was for the first time in their lives.

(2) Their devotion and obedience to Nabi ﷺ. For full fifty days the whole Muslim community, including their nearest and dearest ones, would not speak to the three persons, in obedience to Nabi's ﷺ orders. The three people themselves went most steadfastly through the suffering imposed on them.

(3) Their strong faith. Hadhrat Ka'ab رضي الله عنه was so much perturbed when he received the letter from the Christian King, inciting him against Nabi ﷺ. His words and his action at that time are a testimony to the strong faith in his heart.

Let us search our hearts and see how much devotion we have in fulfilling our obligations to Allah سبحانه وتعالى. Leaving aside Zakaat and Hajj, which involve the sacrifice of money, and taking the case of Salaah alone, which is the most important pillar of Islam after Imaan, how many of us are particular about it?

Nabi's ﷺ warning on the Sahaabah's ﷺ Laughing

Once, when Nabi ﷺ came to the musjid for Salaah, he noticed some people laughing and giggling.

He remarked: "If you remembered your death, I would not see you like this. Think of your death often. Not a single day passes when the Qabr (grave) does not call out: 'I am a wilderness, I am a place of dust, I am a place of worms.' When a momin is laid in the Qabr (grave), it says; 'Welcome to you. It is good of you to have come into me. Of all the people walking on the earth, I liked you the best. Now that you have come into me, you will see how I entertain you. 'The Qabr then expands as far as the occupant can see. A door from Jannat is then opened for him in the Qabr (grave), and through this door he gets the fresh and fragrant air of Jannah.

But when an evil man is laid in the Qabr (grave) it says; 'No word of welcome for you. Your coming into me is very bad for you. Of all the people walking on the earth, I disliked you the most. Now that you have been made over to me, you will see how I treat you!' The Qabr (grave) then closes upon him so much that his ribs of one side penetrate into the ribs of the other side. As many as seventy snakes are then set upon him, to keep biting him till the Day of Qiyaamah. These snakes are so poisonous that if one of them happened to squirt its poison upon the earth, not a single blade of grass would ever grow."

After this, Nabi ﷺ said: **"The grave is either a garden of Jannat or a pit of Jahannum."**

“Fear of Allah” is the basic and essential requirement of a Muslim. Nabi ﷺ advised the believers to remember death often and to keep the fear of Allah ﷻ ever present in their hearts.

Hadhrat Hanzalah's رضي الله عنه Fear of Nifaq (hypocrisy)

Hadhrat Hanzalah رضي الله عنه says: "We were once with Nabi ﷺ when he delivered a talk. Our hearts became tender, our eyes were flowing with tears, and we realised where we stood. Thereafter, I left Nabi ﷺ and returned home. I sat with my wife and children and cracked jokes with them, and soon realised that the effect of Nabi’s ﷺ talk had completely vanished from my heart.

Suddenly, it occurred to me that I was not what I had been, and I said to myself; 'O, Hanzalah! You are a Munaafiq (hypocrite - one who claims to be a muslim but hides disbelief in his heart)'. I was stricken with grief and I left my house repeating these words in sorrow; 'Hanzalah has turned Munaafiq.’

I saw Hadhrat Abu Bakr رضي الله عنه coming towards me and I said to him; 'Hanzalah has turned Munafiq.' He said; 'Subhanallah! What are you saying? Hanzalah can never be a Munaafiq.’

I explained to him: 'When we are with Nabi ﷺ and listen to his advice about Jannat and Jahannam, we feel as if both are present before our very eyes but when we return home and are absorbed in our home and family affairs, we forget all

about the Hereafter. Hadhrat Abu Bakr ﷜ said: 'My case is exactly the same.'

We both went to Nabi ﷺ and I said; 'I have turned Munaafiq, O Nabi of Allah!' He inquired about the matter, and I repeated what I had said to Hadhrat Abu Bakr ﷜. Thereupon Nabi ﷺ remarked: 'By Him Who controls my life, if you could keep up the spirit aroused in you when you are with me for all times, then the Malaa'ikah would greet you whilst you are walking and in your beds. But, O, Hanzlah! This is rare! This is rare!'"

We have to attend to our personal and other worldly affairs, and therefore we cannot be pondering about the hereafter twenty-four hours of the day. According to what has been said by Nabi ﷺ, complete absorption in the Hereafter is rare, and it should not be expected by all. It is only for the Malaa'ikah to remain in the same state at all times.

In case of men, the state of their mind changes with circumstances and environments. But we can see from this story how anxious the Sahaabah ﷡ were about the condition of their Imaan. Hadhrat Hanzlah ﷜ suspects Nifaaq in himself when he feels that the condition of his mind at home is not the same as it is when he is with Nabi ﷺ.

A Few Miscellaneous Stories about the Fear of Allah ﷻ

It is very difficult to cover all that is said in the Qur'aan and the Hadith about the importance of the fear of Allah ﷻ. However, it may be understood that fear of Allah ﷻ is an

essential step towards all spiritual advancement. Nabi ﷺ has said: "Fear of Allah ﷻ is the root of all wisdom".

Hadhrat Ibn 'Umar ؓ used to weep so much with the fear of Allah ﷻ that he lost his eyesight. He said to somebody watching him: "You wonder at my weeping. Even the sun weeps with the fear of Allah ﷻ."

On another occasion, he is reported to have said: "Even the moon weeps with His fear."

Nabi ﷺ once passed by one Sahaabi ؓ who was reciting the Qur'aan, when he came to the verse:

فَإِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

"And when the heavens split and become rosy like red hide", (LV:37)

The hair of his body stood on end, and he was nearly choked, with excessive weeping. He would cry and say: "Alas, what will happen to me on the day when even the Heavens will split asunder. Woe to me!"

Nabi ﷺ said to him: "Your crying has made even the Malaa'ikah weep."

Once an Ansaari Sahaabi ؓ sat and wept after Tahajjud, saying: "I cry to Allah ﷻ for protection from the fire of Jahannum". Nabi ﷺ said to him: "You have made the Malaa'ikah weep today".

Hadhrat Abdullah bin Rawahah ﷺ was once weeping. His wife also began to weep on seeing him in this condition. He enquired of her: "Why are you weeping?"

She replied: "Whatever makes you weep makes me weep too".

He said: "The idea that I have to cross the bridge of Siraat across Jahannum makes me weep. I don't know whether I shall be able to cross over or fall into Jahannum'.

Zurarah bin Aufa ﷺ was leading the Salaah in a Musjid when he recited the verse:

فَإِذَا نُقِرَ فِي النَّاقُورِ ۝٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

"For when the Trumpet shall sound; surely that day will be a day of distress"! (LXXIV: 8 & 9)

He fell down and passed away. Thereafter, people carried his body to his house.

Khulaid was saying his Salaah. During his Qiraat, he reached the verse:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

"Every soul will taste of death" (III: 185)

He began to repeat it again and again. He heard a voice from a corner of the room saying: "How often are you going to repeat

this verse? Your recitation has already caused the death of four Jinns".

It is reported about another Sheikh that (while reciting the Qur'aan) when he reached the verse:

ثُمَّ رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ؕ اَلَا لَهُ الْحُكْمُ

"Then are they returned unto Allah, their Lord, the Just, is not His the Command?" (VI: 62)

He gave out a cry, shivered and breathed his last.

There are many stories of this type. Fudhail (Rahmatullah alaih), a famous Sheikh, says: "Fear of Allah ﷻ leads to everything that is good".

Shibli (Rahmatullah alaih), another Sheikh of high position, says: "Whenever I have felt Allah's ﷻ fear in me, I have found a fresh door of knowledge and wisdom opened for me".

In a Hadith, it is said: "Allah ﷻ says; ' I do not impose two fears on my slave. If he does not fear me in this world, I shall give him fear in the next, and if he fears me in this world I shall save him from all fears in the Hereafter".

Nabi ﷺ says: "All things fear a person who fears Allah ﷻ, while everything is a source of fear to him who fears somebody other than Allah ﷻ."

Yahya bin Ma'az (Rahmatullah alaih) says: "If a man fears Jahannum as much as he is afraid of poverty then he may enter into Jannat."

Abu Sulaiman Daaraani (Rahmatullah alaih) says: "There is nothing but ruin for a heart that is devoid of fear of Allah ﷻ."

Nabi ﷺ says: "The face that gets wet with the smallest drop of tear from the fear of Allah ﷻ is safe from entrance into the fire of Jahannum."

He also said: "When a Muslim shivers with the fear of Allah ﷻ, his sins fall away from him like the falling leaves of a tree."

Nabi ﷺ has said: "A person weeping with the fear of Allah ﷻ cannot go to Jahannum until milk goes back into the udders, (which is an impossibility)."

Hadhrat Uqbah bin Amir رضي الله عنه once inquired of Nabi ﷺ: "What is the way to salvation (i.e. becoming saved from the fire of Jahannam)?"

He replied: "Gaurd your tongue, stay indoors and cry over your sins."

Hadhrat A'ishah (Radhiyallaho anha) once asked Nabi ﷺ: "Is there anybody among your followers who will go to Jannat without reckoning?" "Yes," replied Nabi ﷺ, "The person who often cries over his sins."

There is another Hadith, in which my dear Master, Hadhrat Muhammad ﷺ has said: "No drop is more dear to Allah ﷻ

than two drops; a drop of tear shed in the fear of Allah ﷻ, and a drop of blood shed in the path of Allah ﷻ."

It is said in a Hadith that seven persons would be under the shade of the Arsh on the day of Qiyaamah. One of them would be the person who remembered Allah ﷻ when he was all alone, and tears flowed from his eyes with the fear of Allah ﷻ and in repentance for his sins.

Hadhrat Abu Bakr ؓ says: "One who can weep should do so, and one who cannot should make the appearance of a weeping person."

It is reported of Muhammad bin Munkadir (Rahmatullah alaih) that, when he wept, he smeared his tears over his face and beard saying: "I have heard that the fire of Jahannum does not touch the place touched by these tears."

Thabit Bunaani رحمه الله was suffering from a disease of the eyes. His doctor said to him: "Your eyes would be all right, provided you do not weep in future."

He replied: "What is the good of an eye if it cannot shed tears."

Yazid bin Maisarah رحمه الله says: 'There can be seven reasons for weeping viz., extreme joy, insanity, extreme pain, horror, fraud, intoxication and fear of Allah ﷻ. A single tear shed in the fear of Allah (is sufficient to quench oceans of fire (of Jahannum)."

Hadhrat Ka'ab Ahbar ؓ says: "By Him who holds my life in His (hands), I love to weep for fear of Allah ﷻ, with tears

flowing down my cheeks, rather than spend a mountain of gold in charity."

There are numerous other sayings of the Auyliyaa and other pious people, indicating that weeping because of the fear of Allah ﷻ, and over one's sins, is very effective and beneficial in attaining spiritual elevation. However, we should not lose hope in Allah ﷻ. His Mercy is all-embracing.

Hadhrat 'Umar رضي الله عنه says: "If it be announced on the Day of Qiyaamah that all except one individual shall go to Jahannum, my expectation of the Mercy of Allah ﷻ would make me hope that I may be that chosen one. Again, if it be announced on that day that all except one individual shall go to Jannat, then my sins would make me fear that I may be that one."

It is therefore necessary that we should combine fear and hope together in our hearts. Especially when the time of death is approaching, we should have more hope than fear.

Nabi ﷺ says: "None of you should die, except with a strong hope in the Mercy of Allah ﷻ."

When Imaam Ahmad bin Hanbal رحمه الله approached his end, he sent for his son and asked him to read to him the Ahaadith that induce hope in Allah ﷻ and His Mercy.

Chapter Three

ABSTINENCE AND SELF-DENIAL OF THE SAHAABAH ﷻ

There are so many Ahaadith about this aspect of Nabi's ﷺ life that it is really difficult to choose a few examples. Once He said: "**Abstinence is an asset of a Mu'min.**"

Nabi's ﷺ dislike for gold

Rasulullah ﷺ has said: "My Allah had offered to turn the mountains of Makkah into gold for me, but my dua to Him was; "O, Allah! I like to eat one day and feel hungry the next, so that I may cry before You and remember You when I am hungry; and be grateful and thankful to You and glorify You when my hunger is gone!"

We claim to follow Nabi ﷺ and are proud of being his followers. Isn't it very important for us to follow him in practice also?

Nabi's ﷺ Life of Abstinence (Staying away from luxuries)

Once, Nabi ﷺ decided to stay away from his wives for one month as he was displeased with them because of something. He lived for that one month in a separate room in the upper story of his house. A story that Nabi ﷺ had divorced his wives began floating among the Sahaabah ﷻ. When Hadhrat 'Umar ﷻ heard of this, he came running to the musjid and found the Sahaabah ﷻ sitting in groups, struck with grief over Nabi's ﷺ suffering. He went to his daughter Hafsah ﷻ, who was a wife

of Nabi ﷺ, and found her weeping in her room. He said to her: "Why are you weeping now? Have I not been warning you all these times to refrain from any act likely to cause displeasure to Nabi ﷺ?"

He returned to the musjid and found some of the Sahaabah ؓ sitting near the mimbar (pulpit) and weeping. He sat there for some time, but could not sit for long due to his excessive grief. He went towards the room where Nabi ﷺ was staying.

He found Rabah ؓ, a slave, sitting on the steps. He asked him to go and ask Nabi ﷺ if he could allow 'Umar ؓ to see him. Rabah went inside and came back to inform him that Nabi ﷺ remained silent and said nothing. 'Umar ؓ returned to the musjid and sat near the mimbar.

The grief in his heart would not allow him any rest, and he asked Rabah ؓ to convey his request to Nabi ﷺ for a second time. Nabi ﷺ did not give any answer this time too. After sitting near the mimbar again, Hadhrat 'Umar ؓ for the third time requested permission to see Nabi ﷺ.

This time, permission was granted. When he was taken inside, he saw Nabi ﷺ lying on a date leaf mat. The imprint of the crossed pattern of the mat could easily be seen on his handsome body. His pillow was a leather bag filled with the bark of the date palm.

Hadhrat 'Umar ؓ says: "I greeted him with Assalamo alaikum and asked: 'Have you divorced your wives, O, Nabi of Allah?' He answered in the negative. Much relieved, then I took up

courage to remark, a bit amusingly; 'O, Nabi of Allah! We the Quraish have always been having the upper hand over our women, but in case of the Ansaar of Madinah, it is the women who have the upper hand. Our women have also been influenced by the women over here.'

I said a few more similar things which made him smile. I noticed that the contents of his room consisted of only three pieces of skin and a handful of barley lying in a corner. I looked about, but I failed to find anything else. I began to weep.

He asked; 'Why are you weeping?' I replied: 'O, Nabi of Allah! Why should I not weep? I can see the imprint of the mat's pattern on your body, and I have also noticed all your belongings that you have in this room. O, Nabi of Allah! Make dua that Allah ﷻ may grant ample provisions for us.

The Persians and the Romans who have no true faith and do not worship Allah ﷻ but worship their kings, the Caesar and Chosroes, presently live in gardens with streams running in their midst, but the chosen Nabi and the accepted slave of Allah ﷺ lives in such dire poverty!' Nabi ﷺ was resting against his pillow, but when he heard me talk like this, he sat up and said; 'O, 'Umar! Are you still in doubt about this matter? Ease and comfort in the Hereafter is much better than ease and comfort in this world.

The disbelievers are enjoying their share of the good things in this very world, whereas we have all such things in store for

us in the next. I begged him: 'O, Nabi of Allah! Ask forgiveness for me. I was really in the wrong."

Look at the household possessions of the ruler in this world and in the hereafter, the beloved Nabi of Allah ﷺ. See how he rebukes 'Umar ؓ when he asks him to make dua for some relief and comfort in this world.

Somebody asked A'ishah ؓ about the bedding of Nabi ﷺ in her house. She said: "It consisted of a skin filled with the bark of a date-palm."

The same question was put to Hafsah ؓ; she said: "It consisted of a piece of canvas, which I spread double-folded under him. Once I laid it fourfold in an effort to make it more comfortable. The next morning he asked me: 'What did you spread under me last night?' I replied: 'The same canvas, but I had four-folded it instead of the customary double fold.' He said: 'Keep it as it was before. The additional softness stands in the way of getting up for Tahajjud.'"

Now let us look around and survey the furniture of our bedrooms. We, who live in so much comfort, instead of being grateful and more obedient to Allah ﷻ for His bounties, never hesitate to complain of hard times.

Hadhrat Abu Hurairah ؓ in a State of Hunger

Once, Hadhrat Abu Hurairah ؓ, after wiping his nose with piece of fine cloth, said to himself: "Look at Abu Hurairah! He cleans his nose with a fine cloth, today. I remember the time

when he used to lie down between the mimbar (pulpit) and the house of Nabi ﷺ. People took him to be suffering from epilepsy and put their feet on his neck. But there was no sickness affecting him, other than spasms of hunger."

Hadhrat Abu Hurairah رضي الله عنه had to remain hungry for days on end. At times he was overpowered with such extreme hunger that he fell unconscious and people mistook this as attacks of epilepsy. It seems that in those days they treated epilepsy by placing a foot on the neck of the patient.

Hadhrat Abu Hurairah رضي الله عنه is one of those people who suffered from extremes of want and poverty in the early days of Islam. However, he saw better days in later years when Muslim conquests followed in succession. He was very pious, and loved very much to perform Nafl Salaah.

He had with him a bag full of date seeds. He used these seeds for his Zikr. When the bag was exhausted, his maid filled it again with date seeds. Somebody was always busy in Salaah in his house during the night; his wife and his servant taking turns with him in performing salaah.

Hadhrat Abu Bakr's daily allowance from the Bait-ul Maal

Hadhrat Abu Bakr رضي الله عنه was a cloth merchant and lived by that trade. On the death of Nabi ﷺ, people selected him as the Khalifah. Next day, with some cloth in his arms, he was proceeding to the market as usual when Hadhrat 'Umar رضي الله عنه met him on the way.

'Umar رضي الله عنه asked: "Where are you going to, Abu Bakr?"

Abu Bakr رضي الله عنه replied: "To the market".

'Umar رضي الله عنه asked: "If you get busy with your trade, who will carry out the duties of the caliphate?"

Abu Bakr رضي الله عنه retorted: "How am I to feed my family then?"

'Umar رضي الله عنه sugested: "Let us go to Hadhrat Abu 'Ubaidah رضي الله عنه (who was In charge of Bait-ul-Mal) to fix some daily allowance for you from the Bait-ul-Mal."

They both went to Hadhrat Abu 'Ubaidah رضي الله عنه who fixed an allowance for Abu Bakr رضي الله عنه equal to that amount which was usually paid to an average Muhaajir.

Once, Hadhrat Abu Bakr's رضي الله عنه wife said to him: "I would like to have a sweet dish."

Hadhrat Abu Bakr رضي الله عنه replied: "I have no money to arrange for the dish."

His wife said: "If you permit me, I shall try to save something daily from our allowance, which will some day be sufficient to enable us to prepare the sweet dish."

He agreed and little money was saved after many days. When his wife brought him the money to buy the sweet dish, he said: "It seems that we have received so much over and above our needs."

He deposited the savings into the Bait-ul-Mal and for the future got his allowance cut down by the amount saved by his wife.

Hadhrat A'ishah ؓ narrates: "When Hadhrat Abu Bakr ؓ was selected as Khalifah, he said to the people: 'You well know that I live by trade and the income derived is sufficient to meet my expenses. Now that I have to devote my full time to the affairs of the state, my family allowance shall therefore be paid from the 'Bait-ul-Mal.'"

Hadhrat A'ishah ؓ says: "At the time of his death, Hadhrat Abu Bakr ؓ directed me to hand over to his successor all that was issued to him from the Bait-ul-Mal for his household needs."

It is said that Hadhrat Abu Bakr ؓ left no cash after him.

Hadhrat Anas ؓ says: "Hadhrat Abu Bakr ؓ left behind a she-camel, a bowl and a servant."

According to some narrators, he also left a bedding. When all these were made over to his successor, Hadhrat 'Umar ؓ, he remarked: "May Allah ﷻ show mercy to Hadhrat Abu Bakr ؓ! He has set an example for his successors which are very hard to follow."

Hadhrat 'Umar's ؓ Daily Allowance

Hadhrat 'Umar ؓ also lived by trade. When he was made Khalifah after Hadhrat Abu Bakr ؓ, he assembled the people

and said to them: "I earned my living through trade. As you people have engaged me as Khalifah, I cannot attend to my business. What about my living?"

Different amounts of daily allowance from the Bait-ul-Mal were suggested by different people. Hadhrat Ali ؓ did not speak. 'Umar inquired of him: "Oh Ali what is your suggestion?"

He replied: I suggest that you should take an average amount that may be sufficient for your family."

Hadhrat Umar ؓ accepted his suggestion and a moderate amount was fixed as his daily allowance.

Later on, some people including Hadhrat Ali ؓ, Hadhrat Uthman ؓ, Hadhrat Zubair ؓ and Hadhrat Talhah ؓ once proposed that Hadhrat Umar's ؓ allowance might be increased, as it was hardly sufficient for him, but nobody dared to suggest that to Hadhrat 'Umar ؓ.

People approached his daughter, Ummul-momineen Hadhrat Hafsah ؓ, and requested her to ascertain Hadhrat 'Umar's ؓ reaction to the suggestion without mentioning their names to him. When Hadhrat Hafsah ؓ talked about it to Hadhrat Umar ؓ, he became angry and said: "Who are the persons making this suggestion?"

Hadhrat Hafsah ؓ requested: "First let me know your opinion."

Hadhrat 'Umar رضي الله عنه replied: "If I knew them, I would smite them on their faces Hafsah! Just tell me what was Nabi's ﷺ best clothing in your house?"

Hadhrat Hafsah رضي الله عنها replied: "It was a pair of reddish brown clothes, which Nabi ﷺ wore on Friday or while receiving some envoy."

Hadhrat 'Umar رضي الله عنه asked: "What was the best of food that Nabi ﷺ ever took at your house?"

Hadhrat Hafsah رضي الله عنها replied: "Simple barley bread was the only food we used to take. One day I spread a piece of bread with the remains of an empty butter tin which he ate with relish and offered it to others as well."

Hadhrat 'Umar رضي الله عنه asked: What was the best bedding that Nabi ﷺ ever used in your house?"

Hadhrat Hafsah رضي الله عنها replied: "It was a piece of thick cloth. In the summer it was spread in four layers, and in the winter in two layers, half of which he spread underneath and with the other half he covered himself."

Hadhrat 'Umar رضي الله عنه advising Hadhrat Hafsah رضي الله عنها said : "Hafsah! Go and tell these people that Nabi ﷺ has set a standard by his personal example. I must follow him. My example and that of my other two companion's viz., Nabi ﷺ and Hadhrat Abu Bakr رضي الله عنه is like that of three men travelling on the same road.

The first man started with a provision and reached the goal. The second followed the first and joined him. Now the third is

on his way. If he follows their way, he will also join them, otherwise he can never reach them."

Such is the life of the person who was feared by the kings of the world. What a simple life he lived! Once, while reciting the Khutbah, it was noticed that his lower cloth had as many as twelve patches, including one of leather.

Once he came late for his Jumu'ah prayer and told the congregation: "Excuse me, people! I got late because I was washing my clothes and had no other clothes to put on."

Once he was having his meal when 'Utbah bin Abi Farqad ﵁ asked permission to see him. He allowed him in and invited him to share the food with him. 'Utbah ﵁ started eating, but the bread was so coarse that he could not swallow it.

'Utbah bin Abi Farqad ﵁ asked: "Why don't you use fine flour for your bread, 'Umar?"

Hadhrat 'Umar ﵁ asked: "Can every Muslim afford fine flour for his bread?"

'Utbah ﵁ replied, "No. Everybody cannot afford it."

Hadhrat 'Umar ﵁ remarked, "Alas! You wish to fulfill all my pleasures while I am in this world."

There are thousands of such stories about the illustrious Sahaabah ﵃ Everybody should not try to imitate them, for we lack the physical strength of those people; and that is why the Sufi Sheikhs of our time do not recommend such exercises

which tax the body too much, as the people are already low in physical strength.

We should however keep the life of the Sahaabah رضي الله عنه as an ideal before us, so that we may at least give up some of our luxuries and lead a simpler life (judged by modern standards). With the Sahaabah's رضي الله عنه lives as an ideal, we can at least feel ashamed when competing with one another in running after the luxuries of this world.

Hadhrat Bilal's رضي الله عنه story about Nabi ﷺ

Someone inquired of Hadhrat Bilal رضي الله عنه how Nabi ﷺ met his expenses.

Hadhrat Bilal رضي الله عنه replied: "He never kept back anything for future use. I arranged money for him. Whenever a needy person, whether hungry or naked came to him, he would make him over to me and I would then arrange for his needs by borrowing money from somebody. This is what usually happened.

Once a Mushrik came to me and said: 'Look here! I have a lot of money to spare. Don't borrow money from anybody else. Whenever you need it, come straight to me.' I exclaimed: 'This is indeed fine.' I began to borrow money from him to meet the needs of Nabi ﷺ.

One day, after I had taken my Wudhu and was about to call the Azaan, the same Mushrik accompanied by some people came and shouted, 'O, Negro!' When I attended to him, he

began to abuse me, using filthy language and said: 'How many days are left of this month? 'I said: 'It is about to finish.' He said most rudely: 'Look here! There are only four days left of this month. If you fail to clear up your debts by the end of the month, I shall take you as my slave for my money and then you will be grazing sheep as you have been doing before.'

After saying this he went away. I remained downhearted and full of grief throughout the day. After Isha Salaah, when Nabi ﷺ was alone, I went and narrated the story to him, saying: 'O, Nabi of Allah! You have nothing with you, nor can I arrange any money from somewhere so quickly. I am afraid the Mushrik will disgrace me. I therefore intend to keep away until such time you get sufficient money to clear the debts.'

I went home, took my sword, shield and shoes and waited for the morning to leave for some other place. Just before dawn, somebody came to me and said. 'Hurry up! Nabi ﷺ wants to see you.' I hurried to the musjid and found four loaded camels sitting near Nabi ﷺ. He said: 'Good news, Bilal. Allah ﷻ has made arrangements for clearing your debts. Take these camels with their load. The Chief of Fidak has sent them as a gift to me.'

I thanked Allah ﷻ and took the camels and cleared up all the debts. In the meantime, Nabi ﷺ kept sitting in the musjid. When I returned, I said: 'Alhamdulillah! All the debts are now clear, O, Nabi of Allah' He inquired: 'Is there anything left from the gift?' I said, 'Yes, something is still left.' He said, 'Go

and spend that as well. I shall not go home until the whole lot is spent.' Nabi ﷺ kept sitting in the musjid all day long.

After Isha Salaah he inquired again if everything had been spent. I said: 'Something is still left unspent. A few of the poor have not turned up so far.' He slept in the musjid that night. Next day after Isha Salaah he again called me and asked: 'Bilal! Is everything finished now?' I said: 'Yes, Allah ﷺ has blessed you with peace. Everything is now spent and gone.'

Nabi ﷺ began to hymn the praises of Allah ﷺ over this news, for he did not like death to overtake him while any of the riches were in his possession. He then went home and met his family."

It is common with pious people that they do not like to keep any wealth with them. How could Nabi ﷺ, being the fountain-head of all piety, like to keep anything in his possession? It is said of Mau-lana Abdur Rahim (May Allah have mercy on him), a Saint of our time, that all that he received as gifts from the people was immediately spent by him and he did not keep anything for himself.

A few days before his death, he gave over all his clothes to one of his attendants and said: "If I need to wear any clothes in my life, I shall borrow them from you."

I also know about my late father, who whenever he had any money left after Maghrib, would give it to one of his creditors (he was several thousand rupees in debt) and would say: "I

would not like to keep this source of trouble with me for the night.”

Another Story of Hadhrat Abu Hurairah's ﷺ Hunger

Hadhrat Abu Hurairah ﷺ says: "I wish you had seen some of us living on a starvation diet for several days successively, so much so that we could not even stand erect. On account of spasms of hunger, I would lie on my belly and press my stomach against the ground or keep a stone tied to my abdomen.

Once, I intentionally sat in wait for some notable people to pass that way. As Hadhrat Abu Bakr ﷺ came along, I joined in conversation with him, intending to continue the talk until we reach his home, where I expected him to invite me to share his meals, as was his habit. But his answer was brief, and my plan did not work.

The same thing happened with Hadhrat Umar ﷺ, when he passed that way. Next to pass that way was Nabi ﷺ himself. A smile spread over his face when he saw me, for he at once knew why I was sitting there. 'Come with me, Abu Hurairah', he said, and I accompanied him to his house.

He took me in, where a bowl of milk was brought before him. He asked, 'Who brought this milk?’ and was told that somebody had sent it as a present. He asked me to go and invite all the Suffah friends. The Suffah people were treated as everyone's guests by all the Muslims. They were such persons who had no home of their own, nor any other means of

livelihood. Their number varied with time, but at this particular point in time, they consisted of seventy in all. Nabi ﷺ would send them in groups of two or four each to the well-to-do Sahaabah ‌رضي الله عنهم as guests. He himself would pass on to them all that came to him as 'Sadaqah', and would share the gifts too with them."

Hadhrat Abu Hurairah ‌رضي الله عنه says: "When Nabi ﷺ asked me to invite all these persons, I naturally had some misgivings, for the milk was so little that it could hardly suffice a single person. I was also aware that Nabi ﷺ would ask me to serve the milk to the others first and a server is always the last, and more often than not, gets the least of the lot. Anyway, out I went, and fetched them all.

Nabi ﷺ said to me: 'Abu Hurairah, serve the milk to them.' I took the bowl to each person in turn and he drank the contents to his heart's desire and returned the same to me, till all of them were served. Nabi ﷺ then held the goblet in his own hand, smiled at me, and remarked; 'only the two of us are left now!' 'Quite so', I replied. 'Then take it,' he said. I needed no second bidding, and took enough. He encouraged me to have more, and I had my fill, till I declared that I had no room for any more. He then took hold of the bowl, and drained the remaining milk."

Nabi's ﷺ opinion about two persons

Some people were sitting with Nabi ﷺ when a person passed that way. Nabi ﷺ asked the people: "What do you think of this person?"

They replied: "O, Nabi of Allah! He is of a noble lineage. By Allah, he is such that if he seeks in marriage the hand of a woman of the most well-known family, he would not be rejected. If he recommends anybody, his recommendation would be readily accepted."

Thereupon Nabi ﷺ remained silent. A little later, another person happened to pass that way and Nabi ﷺ put the same question to his companions about that person also.

They replied: "O, Nabi of Allah! He is a very poor Muslim. If he proposes somewhere for marriage, chances are that he will not get married. If he happens to recommend anybody, his recommendation is not likely to be accepted. If he talks, few would listen to him."

Thereupon Nabi ﷺ remarked: "This 2nd person is better than a whole lot of such persons as the 1st."

Belonging to a good family carries absolutely no weight with Allah سبحانه وتعالى. A poor Muslim, who is of little esteem and who commands but little respect in this world, is far nearer to Allah سبحانه وتعالى than hundreds of the so-called noblemen who, though respected and attended upon by the wordly people, are far from the path of Allah سبحانه وتعالى.

It is said in a Hadith: "It will be the end of this world when there remains not a single soul to hymn the name of Allah ﷻ. It is by the holy name of Allah ﷻ that the system of this universe is running."

Poverty goes with love for Nabi ﷺ

A person came to Nabi ﷺ and said: "O Nabi of Allah! I love you very much."

Nabi ﷺ replied: "Think well before you say this."

The person said: "I have already given thought. I love you very much, O, Nabi of Allah."

Nabi ﷺ again replied: "Think once again before you declare such a thing."

The person insisted: "I still love you very much, O, Nabi of Allah."

Nabi ﷺ then said: "Well, if you are sincere in what you say, then be prepared to face difficuties and hard times coming to you from all directions, for it follows all those who love me as swiftly as water running down-stream."

That is why we find the Sahaabah رضي الله عنه mostly living a life of poverty. Similarly, the great Muhaddithin, Sufi's and Ulama, lived from hand to mouth throughout their lives.

The Al-Ambar Expedition

Nabi ﷺ sent an army of three hundred men towards the sea-shore, under the command of Hadhrat Abu Ubaidah رضي الله عنه in 8 A.H. He gave them a bag full of dates for their food. They had hardly been out for fifteen days when they ran short of food.

In order to provide the Mujahideen with food, Hadhrat Qais رضي الله عنه began buying three camels daily from his own men to feed them, with a promise to pay on return to Madinah. The Amir, seeing that the slaughter of camels would deprive the party of their only means of transport, prohibited him from doing so.

He collected the dates that had been left with each person and stored them in a bag. He would give one date to each man as his daily share. When Hadhrat Jabir رضي الله عنه later on narrated this story to the people, one person from the audience inquired: "How did you manage to live upon one date only for the whole day?"

He replied: “When the whole stock was exhausted, we longed even for that one date. We were on the verge of starvation. We moistened the dry tree-leaves with water and ate them."

When they reached this stage, Allah سبحانه وتعالى had mercy on them, for He always brings ease after every hardship, provided it is endured patiently. A big fish known as "Ambar" was thrown out of the sea for them. The fish was so big that they lived on it for eighteen days altogether.

They also filled their bags with the remaining portion, which lasted them right up to Madinah. When the episode was narrated to Nabi ﷺ, he said: "The fish was a provision arranged for you by Allah ﷻ."

Difficulties and hardships are not uncommon in this world to the people of Allah ﷻ; these are bound to come.

Nabi ﷺ says: "The worst trials in this world are reserved for Nabis, then for those who are next to them, and then for those who are best of the rest."

The trial of a person depends on his position near Allah ﷻ. He bestows solace and comfort by His Grace and Mercy after each trial. Look how much our ancestors in Islam have suffered in the path of Allah ﷻ. They had to live on leaves of trees, starve and shed their blood in the service of the true Deen, which we now fail to preserve.

Chapter 4

PIETY AND SCRUPULOUSNESS

The habits and character of the Sahaabah ﷻ, as a whole, are worth following, as they were the people specially chosen and selected by Allah ﷻ to be the companions of His beloved Nabi ﷺ.

Nabi ﷺ says: "I have been sent in the best period of human history."

The time of Nabi ﷺ was itself a blessed period, and the people favoured with his company were really the cream of that age.

Nabi ﷺ accepts a woman's invitation

Nabi ﷺ was once returning from a funeral, when a woman invited him to partake of some food at her house. He went in with some of his Sahaabah (. When the food was served, it was noticed that Nabi ﷺ was trying to chew a morsel, but it would simply not go down his throat.

He said: "It seems that the animal has been slaughtered without the permission of its owner."

The woman said: "O, Nabi of Allah! I had asked a man to purchase a goat for me from the market, but he could not obtain one. My neighbour had recently also purchased a goat, so I sent the man there with some money to buy the goat from him. My neighbour was out and his wife made over the goat

to my man." Nabi ﷺ directed her to go and serve the meat to the captives.

It has been noted of the pious and saintly Muslims that food obtained from doubtful sources would simply not go down their throats, so this is not such a surprising thing in the case of Nabi ﷺ, who is the fountain-head of all piety.

Nabi's ﷺ Sleepless Night

Once, Nabi ﷺ spent a sleepless night. He would turn from side to side and could not sleep. His wife asked him: "O, Nabi of Allah! Why can’t you get sleep?"

He responded: "A date was lying about. I took it up and ate it, in case it should be wasted. Now I am troubled that it might be from Sadaqah."

Most probably the date belonged to Nabi ﷺ himself, but because people sent him their Sadaqah as well (for distribution), he could not sleep with the worry that it might be from Sadaqah. This is the perfection in honesty from the master himself that he could not sleep because of a suspicion in his mind. How would it go with those who claim themselves to be the slaves of that very master but indulge in usury (interest), corruption, theft, plunder and every other type of 'haraam' business without the least conscience?

Hadhrat Abu Bakr ﷺ and a soothsayer's food

Hadhrat Abu Bakr ﷺ had a slave who used to give him a portion of his daily income as the master's share. Once he brought him some food and Hadhrat Abu Bakr ﷺ took a morsel from it.

Then the slave remarked: "You always enquire about the source of what I bring to you, but today you have not done so."

He replied: "I was feeling so hungry that I failed to do that. Tell me how did you obtain this food?"

The slave said: "Before I embraced Islam, I practiced soothsaying. During those days I came across some people for whom I practiced some of my charms. They promised to pay me for that later on. I happened to pass by those people today, while they were engaged in a marriage ceremony, and they gave me this food."

Hadhrat Abu Bakr ﷺ exclaimed: “Ah! You would have surely killed me?"

He then tried to vomit the morsel he had swallowed, but could not do so, as his stomach had been quite empty. Somebody suggested to him to take water to his fill and then try to vomit the morsel. He sent for a cup of water and kept on taking water and forcing it out, until the morsel was vomited out.

Somebody remarked: "May Allah ﷻ have mercy on you! You put yourself to such trouble for one single morsel."

To this he replied: "I would have forced it out even if I had to lose my life. I have heard Nabi ﷺ saying. 'The flesh nourished by haraam food, is destined for the fire of Jahannum.' I, therefore hurried to vomit this morsel, in case any portion of my body should receive nourishment from it."

Many stories of this nature have been reported about Hadhrat Abu Bakr رضي الله عنه. As he was very particular and would not taste anything but that about which he was perfectly sure. Even the slightest doubt about its being 'halaal' would make him vomit what he had taken.

Hadhrat Umar رضي الله عنه vomits out milk of Sadaqah

A person once brought some milk for Hadhrat Umar رضي الله عنه. When he took it, he noted its funny taste and asked the person as to how he had obtained the milk.

The person replied: "The camels given in Sadaqah were grazing in the desert, and the attendants gave me this milk out of what they got from them."

Upon this, Hadhrat Umar رضي الله عنه put his hand in his throat and vomited all that he had taken.

These God-fearing people not only totally abstained from 'haraam' food, but were most anxious to avoid any doubtful

morsel finding its way inside them. They would not dare take anything that was 'haraam', which is so usual these days.

Hadhrat Abu Bakr ﷺ gives his garden to Bait-ul-Maal

Ibn-Seereen writes: "When Hadhrat Abu Bakr ﷺ was about to die, he said to his daughter Hadhrat Aishah ﷺ, 'I did not like to take anything from the Bait-ul-Maal, but Hadhrat Umar ﷺ insisted on it, to relieve me of my occupation and to enable me to devote my full time to the duties of the 'Khilafat; and I was left no choice. Now make over that garden of mine to my successor, in lieu of what I have received from the Bait-ul-maal.'"

When Hadhrat Abu Bakr ﷺ died, Aishah ﷺ asked Hadhrat Umar ﷺ to take over that garden, as desired by her late father.

Hadhrat Umar ﷺ remarked: "May Allah bless your father! He has left no chance for anybody to open his lips against him."

Hadhrat Abu Bakr ﷺ received his allowance from the Bait-ul-maal in the interest of all the Muslims, and that too at the request of the most prominent Sahaabah ﷺ. Again the amount taken was almost the minimum possible, and hardly sufficient for him, as we have already seen in the story (in the last chapter) about his wife's inability to cook one sweet dish during the whole month.

In spite of all this he was so particular that he made over his garden to the Bait-ul-maal in lieu of what he had received from the public funds.

The story of Ali bin Ma'bad (RA)

Ali bin Ma'bad (Rahmatullah alaih) is a Muhaddith. He says: "I was living in a rented house. Once I wrote something which I wanted to dry up quickly. The house walls were of mud and I intended to scrape a little mud from there to dry up the ink, but I thought: 'This house is not mine, and I cannot scrape the walls without the owner's permission.'

After a moment I reflected: 'After all what difference does it make? It is only a very little mud that I am using.' So, I scraped a little mud from a wall and used it. That night, while asleep, I saw a person in my dream, scolding me: 'Maybe tomorrow, on the Day of Qiyaamah, you may regret that saying of yours: 'It is only a very little mud that I am using.''"

The requirments of piety are different with different persons. The high rank of the Muhaddith demanded that he should have been particular even about a small quantity of mud, though for a common man it was insignificant and therefore within permissible limits.

Hadhrat Ali ﷺ passes by a grave

Hadhrat Kumail ﷺ says: "Once, I was with Hadhrat Ali ﷺ on a journey. When we reached an uninhabited place; he approached a grave and said: 'O you dwellers of the graves! O you who live amongst ruins! O you who live in the wilderness and solitude! How do you fare in the other world? How has it gone with you there?'

He continued: 'The news from our side is that all the wealth and riches you left behind, has long been distributed. Your children are orphans and your widows have long since remarried. Now let us hear about you.'

He then turned to me: 'O Kumail! If they could speak, they would have informed us that the best provision for the Hereafter is Taqwa.

Tears flowed out of his eyes, as he added: 'O Kumail! The grave is a container of the deeds; but one realizes it only after death.'"

Our good or bad actions are stored up in our graves. It is said in a Hadith that every person meets his good deeds in the grave in the form of a trusted companion who befriends and consoles him there. But his wicked deeds approach him in ugly shapes and emits bad smells, which add to his misery.

In another Hadith it is said: "Three things accompany a person to his grave viz: His wealth (as was the prevalent custom among the Arabs of the time), his relatives and his deeds. His wealth and his relatives turn back after his burial, but his actions go in and stay with him in the grave."

Once Nabi ﷺ asked the Sahaabah ؓ: "Do you know in what relation your relatives, your wealth, and your deeds stand to you?"

The Sahaabah ؓ expressed their desire to know about it. He replied: "It can be compared to a person who has three

brothers. When he is about to die, he calls one of his brothers and asks him: 'Brother! You know what is my problem? What help can you provide me at this critical moment?' The brother replies: ‘I shall call the doctor to you, nurse you and attend upon you. When you are dead, I shall bathe you, enshroud you and carry you to the grave. Then I shall pray for you after you are buried.” This brother is his closest family.

He puts the same question to the second brother, who responds like this: “I shall remain with you as long as you are alive. No sooner you are dead then I shall befriend someone else.” This brother is his wordly wealth.

He then questions the third brother in the same way, who replies: “I shall not leave you even in your grave and I shall accompany you into that place of utter loneliness. When your deeds are weighed in the balance, I shall immediately lend my weight to the scale of your good deeds and weigh it down.” This brother is the represents his good deeds.

“Now, tell me which of the brothers you regard to be most useful to the person?” The Sahaabah ﵃ replied: “O, Nabi of Allah! The last brother is really the most useful to him. There is no doubt about it. The other two brothers were of no use."

Nabi's ﷺ verdict about haraam food

Nabi ﷺ once said: "As Allah ﷻ Himself is above all faults, He therefore blesses with His grace only the pure things. He instructed the Muslims, what He has laid down for His Ambiyaa ﵏. He says in the Holy Qur’aan:

يَاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَ اعْمَلُوْا صَالِحًا ؕ اِنِّیْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ

"O! You Ambiyaa, Eat of the good things and do right. Lo! I am aware of what you do." (XXIII: 51)

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ

O! You, who believe, eat of the good things where-with we have provided you." (II: 172)

Then Nabi ﷺ mentioned about a person who is a traveler with untidy hair and dusty clothes, raising his hands towards the heaven, he calls out: "O, Allah! O, Allah!" but his food, drink and dress are all from haraam sources. So, Allah ﷻ would never listen to him and would not answer his duas, even though his outward condition showed him to be deserving.

People wonder why the Duas of the Muslims are not always fulfilled by Allah ﷻ. The reason is easy enough to understand in the light of the above Hadith.

Allah ﷻ does sometimes grant the dua of even a Kafir (not to mention the dua or requests of a sinful Muslim). It is particularly the dua of a pious person that is seldom rejected. That is the reason why people generally seek the Duas of such pious persons for themselves.

Therefore, those who wish to have their duas accepted must abstain from haraam. No wise person would like to run the risk of his duas being rejected.

Hadhrat Umar ﷺ does not like his wife to weigh musk

Hadhrat Umar ﷺ once received some musk from Bahrain. He said: “I want someone to weigh it, so that it may be equally distributed among the Muslims.”

His wife said: “I shall weigh it."

Hadhrat Umar ﷺ kept quiet. A little later he again asked for someone to weigh the musk and again his wife volunteered. But he kept quiet this time too. When she repeated her offer for the third time, he said: "I do not like your touching the musk with your hands (while weighing it) and rubbing those hands on your body afterwards, as that would amount to something over and above my rightful share.”

Any other person weighing the musk would, for that matter, have had the same advantage, but Hadhrat Umar ﷺ did not like this preference particularly for any member of his own family. Look at this scrupulous anxiety to avoid selfishness.

A similar story is related about Hadhrat Umar bin Abdul Aziz (Rahmatullah alaih) (who is known as the second Umar). While he was holding the reins of the Khila-fat, musk belonging to the Bait ul-Maal was being weighed. He closed his own nostrils, with the remark: "The use of musk is to smell it."

This was how particular the Sahaabah, their successors and our elders in Islam were.

Hadhrat Umar-bin-Abdul Aziz (RA) dismisses a governor

Hadhrat Umar-bin-Abdul Aziz (Rahmatullah alaih) appointed a person as the governor of a province. Somebody remarked that this person had held the same post under Hajjaj-bin-Yusuf (the notorious blood shedder) also. Hadhrat Umar bin Abdul Aziz (Rahmatullah alaih) immediately issued orders for his dismissal.

The man protested: “I had been with Hajjaj only for a very short time."

To this, the Khalifa replied: "His company for a day or even less is sufficient to render a man unfit for public service."

"A man is known by the company he keeps." The company of pious people leaves a faint impression of piety on the character of a person and likewise evil company has its evil influence. That is why association with bad people is always discouraged. Even the company of animals is not without its own effect.

Nabi ﷺ said: "Pride and arrogance are prone to be found in those who own camels and horses, while meekness and humility characterise those who tend sheep and goats."

Nabi ﷺ is reported to have said: "A person who associates with a pious man is like one who sits with a musk-seller. Although he does not receive any musk from the latter, the pleasant smell would still be a source of pleasure to him. But bad company may be likened to a furnace; a man sitting near

one cannot escape the smoke and the fumes, even though a spark does not fall on him."

Chapter 5

DEVOTION TO SALAAH

Salaah is the most important forms of all worship. In fact, it is the first and foremost item to be reckoned for on the Day of Qiyaamah.

Nabi ﷺ is reported to have said: "Salaah is the only way of differentiation between Kufr and Islam."

There are many Ahaadith about Salaah, which I have collected in a separate book.

Blessings of Nafl (non-obligatory) Salaah

Nabi ﷺ reported that Allah ﷻ told him: "My anger descends upon a person who bears ill-will towards My friends, and only those are blessed with My love who punctually carry out Fardh (obligatory) injunctions. A person keeps on advancing in my esteem through nafl, till I choose him as 'My beloved'. I then become his ear by which he listens, his eye by which he looks, his hands by which he holds, and his feet by which he walks (i.e. his listening, looking, holding and walking are according to My wishes and commands, and he would never even dream of using any part of his body in any action against My commands). If such a person asks for anything, I grant it to him and if he seeks My protection, I do protect him."

Those people are really blessed who, after performing their Fardh, are in the habit of observing Nafl abundantly. May

Allah ﷻ give me and all my friends the strength to earn this blessing.

Nabi ﷺ spends the whole night in Salaah

A certain person asked A'ishah ؓ: "Tell me something noteworthy concerning Nabi ﷺ."

She answered: "There was nothing which was not unusual about him. Everything he did was noteworthy. One night he came and lay down beside me. After sometime, he got up saying, 'Now let me pray to my Lord, the Sustainer'."

With this, he stood up in Salaah, humbling himself before his Creator with such sincerity that tears rolled down his cheeks to his beard and on to his chest. He then bowed for Ruku' and Sajdah, and his tears flowed down as fast as before and after raising his head from his Sajdah, he continued weeping in this manner till Hadhrat Bilal ؓ announced the approach of Fajr Salaah.

I pleaded with him: "O, Nabi of Allah! you are sinless, as Allah ؓ has in His kindness, forgiven your each and every sin (even if committed) in the past and which may happen in the life to come (XLVIII: 2) and still you grieve so much."

Nabi ﷺ replied: "Why should I then not be a grateful slave of Allah ﷻ?" He then added, "Why should I not be praying like this when Allah ﷻ has today revealed to me these verses?"

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾
الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ

Verily in the creation of the Heavens and the Earth, and in the alternating of night and day, are signs (of His Sovereignty) for men of understanding. They who remember Allah, standing, sitting and reclining . . . (S3:V190-191)

It has been reported in many Ahaadith that Nabi's ﷺ feet would get swollen because of his very long ra-kaats in Salaah. People tried to reason with him: "O, Nabi of Allah! You are sinless and you still labour so hard!"

He would reply: "Should I not be a grateful slave of my Allah ﷻ, then ?"

Nabi's ﷺ recitation of the Qur'aan in Salaah

Hadhrat 'Auf ﵁ narrates: "I was once with Nabi ﷺ. He brushed his teeth with a Miswaak, performed his Wudhu and stood up for Salaah. I also availed of the opportunity to join him. He recited surah 'Baqarah' in his first rakaat; he would pray for mercy when he recited any verse praising the Grace of Allah ﷻ, and would make dua for Divine forgiveness when reciting any verse referring to His anger. He took as much time in Ruku and Sajdah each as he had taken in Qiyaam. In Ruku' he recited:

سُبْحَانَ ذِى الْجَبَرُوْتِ وَالْمَلَكُوْتِ وَالْعَظْمَةِ

'Glory to Allah! The Lord of majesty, sovereignty and magnificence.'

He recited the next three Soorahs in the remaining three rakaats and each rakaat was of about the same length as the first one."

Hadhrat Huzaifah ﵁ has also narrated a similar story about his Salaah with Nabi ﷺ.

The Qiraat (recitation) of the Qur'aan by Nabi ﷺ in the above mentioned four rakaats amounts to more than one-fifth of the entire Qur'aan and Nabi ﷺ recited the Qur'aan with proper Tajweed. He would also pray and seek forgiveness after the relevant verses and keeping in mind that his Ruku' and Sajdah would also last as long as his Qiyaam.

We can thus have a fair idea of how much time he must have taken to say his Salaah. This can only be possible when Salaah is a source of great inner satisfaction and spiritual enjoyment. That is why Nabi ﷺ has often been quoted as saying: "The comfort of my eyes lies in Salaah."

Salaah of a Few Eminent Sahaabah

Hadhrat Mujahid ﵁, describing the Salaah of Hadhrat Abu Bakr ﵁ and that of Hadhrat Abdullah bin Zubair ﵁, says: "They stood in Salaah motionless like pieces of timber stuck in the ground."

'Ulama agree that Hadhrat Abdullah bin Zubair ؓ learnt to say his Salaah from Hadhrat Abu Bakr ؓ, who in turn learnt it direct from Nabi ﷺ.

It is said, about Hadhrat Abdullah bin Zubair ؓ, that he remained in Sajdah for so long and kept so motionless therein, that birds would come and perch on his back. He would sometimes remain in Sajdah or Ruku' all night long. During an attack against him, a missile came and hit the wall of the musjid where he was saying his Salaah. A piece of stone flew from the wall and passed inbetween his beard and throat. He neither cut his Salaah short, nor was he the least disturbed.

Once he was saying his Salaah while his son Hashim was sleeping near him. A snake fell from the ceiling and coiled around the child. The child woke up and shrieked and the whole household gathered round him. They killed the snake after a great hue and cry. In the meanwhile Ibne Zubair ؓ, calm and quiet, remained engaged in his Salaah. When he had completed his Salaah, he asked his wife: “What was the noise that I heard during my Salaah?"

His wife exclaimed: "May Allah ﷾ have mercy on you! The child's life was in danger and you took least notice of it."

His answer was: "Had I turned my attention to anything else, what would have remained of my Salaah?"

Hadhrat 'Umar ؓ was stabbed at the close of his career and the same wound caused his death. He bled profusely and remained unconscious for long periods. But when he was

informed of the time of Salaah, he would perform it in that very condition, and say: "There is no portion in Islam for the person who discards Salaah."

Hadhrat Uthman ﷺ would remain in Salaah all night long, finishing the whole Qur'aan in one rakaat.

It is reported that Hadhrat Ali ﷺ would turn pale and tremble at the time of Salaah. Somebody asked him the reason, and he said: "It is the time to discharge the trust which Allah ﷻ offered to the Heavens and the Earth and the hills, but they shrank from bearing it and I have assumed it."

Somebody asked Khalaf-bin-Ayub: "Don't the flies annoy you in your Salaah?"

His answer was: "Even the sinful people patiently bear the lashes given by the government and afterwards boast of their endurance. Why should I be made to jump about by mere flies when standing in the presence of my Lord?"

When Muslim bin Yasaar stood up for Salaah, he said to his family members: "You may keep on talking, I shall not be knowing what you talk."

Once he was saying his Salaah in the Jaami' musjid of Basrah. A portion of the musjid wall fell down with a crash and everybody ran for safety, but he never even heard the noise.

Somebody asked Haatim Asam as to how he performed his Salaah. He replied: "When the time for Salaah comes, I perform my Wudhu and go to the place where I have to say

my Salaah. I sit down for some time till all the parts of my body are relaxed. I then stand up for Salaah, visualising the Ka'bah in front of me, imagining my feet upon the Bridge of Siraat, with Jannat to my right and Jahannum to my left and Izraa-eel (angel of death) close behind me and thinking that it may be my last Salaah. I then say my Salaah with full sincerity and devotion. I thereafter finish my Salaah between fear and hope about its acceptance.

Salaah of a Muhaajir and an Ansaari keeping watch

While returning from a battle, Nabi ﷺ happened to halt for the night at some place. He inquired: "Who would keep watch over the camp tonight?"

Hadhrat Ammar bin Yasir رضي الله عنه of the Mu-hajirin and Hadhrat Abbaad bin Bishr رضي الله عنه of the Ansaar offered their services. Both of them were posted to watch from a hill-top against any possible night attack by the enemy.

Abbaad رضي الله عنه said to Ammar رضي الله عنه: "Let us keep watch and sleep turn by turn. In the first half of the night I shall keep awake, while you go to sleep. In the next half, you may keep watch while I go to sleep."

Hadhrat Ammar رضي الله عنه agreed and went to sleep and Hadhrat Abbaad رضي الله عنه started his Salaah. An enemy scout made him out in the dark from a distance and shot an arrow at him. Seeing that he made no movement, he shot another and still another arrow at him. Hadhrat Abbaad رضي الله عنه drew out and threw away each arrow as it struck him and at last awakened his

companion. The enemy fled when he saw them both together, fearing that there may be many more of them. Hadhrat Ammar ﵁ noticed Hadhrat Abbaad ﵁ bleeding from three places.

He said: "Subhanallah! Why did you not awake me up earlier?"

Hadhrat Abbaad ﵁ replied: "I had started reciting Surah 'Kahf in my Salaah. I did not like to cut it short, but when I was struck by the third arrow, I was greatly concerned that my death might cause danger to Nabi ﷺ. I therefore finished the Salaah and awakened you. Was it not for this fear, I would not have gone to Ruku' before finishing the Surah, even if I had been killed."

Look at the devotion of the Sahaabah ﵁ to Salaah. One arrow after another is piercing Hadhrat Abbaad's ﵁ body and he is bleeding profusely, but is not prepared to sacrifice the pleasure of reciting the Qur’aan in his Salaah. On the other hand, the bite of a wasp, nay of a mosquito, is sufficient to distract us from our Salaah.

According to the Hanafiyyah School of thought, Wudhu breaks with bleeding, while according to the Sha-fi'iyyah it does not. It is just possible that Hadhrat Abbaad ﵁ might be having the latter view or that this point was not an issue until then.

Hadhrat Abu Talha ﷺ and his Salaah

Hadhrat Abu Talha ﷺ was once saying his Salaah in his garden. His attention was drawn towards a bird that fluttered about, but could not find a way out of the thick branches and leaves. For a short moment, he followed the bird with his eyes and forgot the number of rakaats. Upon this mistake, his sorrow knew no bounds. Immediately he presented himself to Nabi ﷺ and said: "O Nabi of Allah ﷻ, this garden of mine has been the cause of a diversion in my Salaah. I give it away in the cause of Allah ﷻ. Kindly spend it as may appear proper to you."

A similar occasion arose, in the time of Hadhrat Uthmaan ﷺ, concerning one of the Ansaar. While he was saying his Salaah in his garden, the branches of the trees which were weighed down in abundance with luxurious ripe juicy dates caught his eyes and he felt pleased with it. This made him forget the number of rakaats in his Salaah. He was so much stricken with grief that he decided to give away the garden that had distracted him from his Salaah.

He approached Hadhrat Uthmaan ﷺ and gave the garden to him for using in the path of Allah ﷻ. Hadhrat Uthmaan ﷺ had the garden sold for fifty thousand dirhams and spent the money as desired. This shows the value the Sahaabah ﷺ set on their Imaan. Hadhrat Abu Talha ﷺ was prepared to give away his orchard worth fifty thousand dirhams because it had interfered with his Salaah. According to Shah Waliullah, the

Sufis give preference to obedience to Allah سبحانه وتعالى over anything that distracts from it.

Hadhrat Ibn Abbas رضي الله عنه and his Salaah

Hadhrat Abdullah bin Abbas رضي الله عنه suffered from cataract of the eye.

A doctor told him: "Treatment is possible, provided you are willing to take precautions. It will be essential for you to avoid prostrating yourself on the ground for five days. However, you can use a wooden desk for performing Sajdah."

He said: "This cannot be so. I would not say a single rakaat like that. I have heard Nabi ﷺ saying, 'A person who intentionally leaves out a single Salaah, shall have to face Divine wrath on the Day of Qiyaamah.'"

As it involves no direct breaking of the Law of Allah سبحانه وتعالى, it is quite permissible to perform Salaah in the way advised by the doctors. Yet due to his utter devotion to Salaah and complete regard for Nabi's ﷺ warning, Hadhrat Abdullah bin Abbas رضي الله عنه was ready to lose his eyesight rather than allow the slightest modification in the Salaah as performed by Nabi ﷺ himself. In fact, the Sahaabah رضي الله عنهم would sacrifice the whole world for their Salaah. We may call it 'fanaticism', or make any other remark about that devoted group, but the decision in the Hereafter would prove, beyond doubt, that they were those persons who really feared and loved their Creator above everything else in this world.

Sahaabah's ؓ stopping business at the time of Salaah

Hadhrat Abdullah bin 'Umar ؓ once visited the marketplace. He noticed that at the time of Salaah, everybody closed his shop and went to the musjid.

He remarked: "These are people about whom Allah ﷻ has remarked:

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَ الْاَبْصَارُ

"Men, whom neither business nor sale distracts from remembrance of Allah, and establishing Salaah and paying of Zakaat. They fear a day when hearts and eyeballs will be overturned. (ie. The Day ofQiyaamah) (SXXIV: V37)"

Hadhrat Ibn Abbas ؓ says: "These people were completely absorbed in their business, but when they heard Azaan, they left everything and rushed towards the musjid."

He once remarked: "By Allah, they were such businessmen whose trade did not stop them from the remembrance of Allah ﷻ."

Hadhrat Abdullah bin Mas'ood ؓ once happend to be in the marketplace when the Azaan was called out. He noticed everybody leaving their shops and proceeding to the musjid.

He remarked: "These are surely the persons of whom Allah ﷻ says:

رِجَالٌ ۙ لَّا تُلۡهِيۡهِمۡ تِجَارَةٌ وَّ لَا بَيۡعٌ عَنۡ ذِكۡرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيۡتَآءِ الزَّكٰوةِ ۙ

"Men, whom neither business nor sale distracts from remembrance of Allah, and establishing Salaah and paying of Zakaat. (SXXIV: V37)"

Another Hadith says: "When all the people shall be gathered on the Day of Qiyaamah, it will be asked, 'Who are those who glorified Allah ﷻ in good and bad times?' A group will arise and enter Jannat without any questions. Again it will be asked, 'Who are those who kept away from their beds and passed their nights in worshipping Allah.' Another group will arise and enter Jannat without any questions. The Malaaikah will ask yet again, 'Where are those whom business did not stop from remembering Allah ﷻ', and yet another group will arise and enter Jannat without any questions. After these three groups have departed, quuestioning would start for the rest of the people."

Shahaadat of Hadhrat Khubaib رضي الله عنه, Hadhrat Zaid رضي الله عنه and Hadhrat 'Asim رضي الله عنه

The Quraish were very angry at the loss of some of their greatest men in the battle of Uhud. Sulaifah, whose two sons had been killed, had taken a vow that she would drink wine in the skull of Hadhrat 'Asim رضي الله عنه, if she could get possession of his head. Hadhrat 'Asim رضي الله عنه had killed both her sons.

She had announced a prize of one hundred camels for the person who brought Hadhrat 'Asim's رضي الله عنه head to her. One hundred camels was huge reward at that time. Sufyan bin Khalid worked out a plan to get this prize. He sent a few men to Madinah, who pretended to embrace Islam. They requested Nabi ﷺ to select some persons to accompany them to their locality to preach Islam to the people.

They made a special request for Hadhrat 'Asim رضي الله عنه saying: “Our people will very much appreciate his method of teaching.”

Nabi ﷺ sent ten (or six according to another report) of his companions to go with them and Hadrath ‘Asim رضي الله عنه was of course included in these. They started very nicely from Madinah Munawarah but problems awaited them on the way. They were attacked by more than two hundred of the enemy including one hundred crack selected archers (masters of the bow and arrow). The Sahaabah رضي الله عنهم climbed up a hill called Fadfad.

The enemy called out to them: “We do not want to kill you. We shall only take you to Makkah and sell you to the Quraish.”

The Sahaabah رضي الله عنهم refused this offer and chose to fight to the finish. When they ran short of arrows, they attacked the enemy with their spears.

Hadhrat 'Asim رضي الله عنه called out to his companions: “No doubt you have been let down by these terrible people, but you should

not lose heart because martyrdom is itself what your are hoping for. Allah ﷻ, the most beloved, is with you and your hoorein (women of Jannah) are waiting for you. With these words, he rushed into the very thick of the enemy and when his spear broke, he fought on with his sword until he fell fighting to the last.

His last Dua was: "O Allah ﷻ! Inform Nabi ﷺ about our fate."Allah ﷻ in his compassion answered his dua by revealing the news to Nabi ﷺ.

As Hadhrat 'Asim رضي الله عنه had come to know about Sulaifahs vow to drink wine in his skull, he also asked Allah ﷻ: "O, Allah! I have laid down my life for you, O Allah, do save my head from the hands of these kuffaar."

This dua was also granted. After his death, a swarm of bees (or wasps according to another report) settled upon his body and foiled all attempts by the enemy to cut off his head. They left the body alone intending to do their dirty job during the night when the bees would have gone, but during the night, there was a cloud burst, which washed away the body.

Returning to the fight, when seven out of the ten Sahaabah رضي الله عنهم had attained shahaadat and the remaining three, Hadhrat Khubaib رضي الله عنه, Hadhrat Zaid bin Wathnah رضي الله عنه and Hadhrat Abdullah bin Tariq رضي الله عنه were still sticking to their position on the hill-top, the enemy again called out to them: "You three should come down from the hill, of course we would not cause any harm to you."

The three trusted them and came down the hill, but the enemy immediately pounced upon them and held them down with the gut strings of their bows. Upon this, Hadhrat Abdullah bin Tariq ؓ protested: "So this is the very first breaking of your promise. I would rather join my martyred brothers than go alive with you."

He then refused to follow them as a prisoner. They tried their best to make him walk, but would not and realising that he would on no account budge an inch from the spot, killed him then and there. The two remaining captives were taken by them to Makkah and sold to the Quraish.

Safwan bin Umayyah paid fifty camels for Hadhrat Zaid bin Wathna ؓ to kill him in revenge for the death of his father Umayyah in the battle of 'Uhud and Hujair bin Abi Ahaab bought Hadhrat Khubaib ؓ for one hundred camels to avenge the death of his father in the same battle.

Safwan made over Hadhrat Zaid ؓ to his slave to be killed outside the boundary of the Haram. A crowd followed them to watch Hadhrat Zaid ؓ meet his end and Abu Sufyan also happened to be one of the spectators. When Zaid ؓ stood prepared to meet his death, Abu Sufyan asked him: "Don't you wish Muhammad ﷺ to be in your place today and you be freed to enjoy life with your family?"

Hadhrat Zaid's ؓ reply amazed them all: "By Allah!" he said, "The very thought of enjoying life with my family is

unbearable to me, even if Nabi ﷺ was to suffer a thorn-prick in his foot."

The Quraish simply could not understand this reply, and Abu Sufyan remarked: "There is absolutely no comparison, anywhere in the world, to the love that the companions of Muhammad ﷺ have for him." Hadhrat Zaid رضي الله عنه was then martyred.

Hadhrat Khubaib رضي الله عنه remained in the captivity of Hujair for a long time. A woman slave of Hujair (who later on embraced Islam) says: "When Hadhrat Khubaib رضي الله عنه was in captivity with us, I noticed one day that he was eating grapes from a bunch as big as a human head, although it was not the season of grapes in Makkah at that time. When the day for his killing drew near, he asked for a razor, which was handed over to him. Meanwhile a child of the house, while playing, went close to Hadhrat Khubaib رضي الله عنه.

All the people of the house got worried. They thought that there was nothing to prevent Hadhrat Khubaib رضي الله عنه from killing the child with the razor as he had been sentenced to death. On observing their alarm, Hadhrat Khubaib رضي الله عنه removed their fears by saying: 'Do you think that I would stoop to the killing of an innocent child? This dreadful crime is simply not possible for me.'"

When he was brought to the gallows and asked to make his last wish, if any, he requested: "Allow me to say two rakaat of

Salaah, for it is time for me to leave the world and meet my Allah."

They let him say his Salaah. On finishing the two rakaat most calmly, he said: "But for your thinking that I was afraid of death, I would have said another two rakaats."

He was then tied to the gallows. At that time he said: "O, Allah! There is nobody to convey my last Salaam to Nabi ﷺ."

Allah sent his Salaam to Nabi ﷺ through an angel. Nabi ﷺ answered: "Wa alaikumus salaam! O Khubaib," and informed the Sahaabah ﷺ: "Khubaib has been martyred by the Quraish."

At the gallows, forty of the Querysh speared him at the same time. One of those teased him: "Say by Allah, if you now wish Muhammad ﷺ to be in your place and you be freed."

He replied: "By Allah! the Most Magnificent, I will not tolerate a thorn pricking Nabi ﷺ in ransom for my life."

Every word of this story is a lesson for us all. The devotion and love of the Sahaabah ﷺ mentioned here is really something to admire and desire. They would lay down their lives but they would not tolerate even a thorn pricking Nabi ﷺ. Again, look at Hadhrat Khubaib's ﷺ last wish. He neither remembers his family members nor wishes to see any of them. What he wishes is to send his last Salaam to Nabi ﷺ and to say two last rakaats of Salaah.

Nabi's ﷺ company in Jannat

Rabee'ah ؓ narrates: "I used to remain in the khidmat (service) of Nabi ﷺ at night. I would keep water, miswaak, Musalla (praying mat), etc., ready for his Tahajjud Salaah. Once he, being very pleased with my services, asked me, 'what would you wish most?' I replied, 'O, Nabi of Allah, I wish your company in Jannat.' He asked me if there was anything else I wished for, but I replied, 'This is the only thing I wished for.' Upon this, he remarked, 'All right, you should help me by frequently prostrating in Salaah.'"

Here is a lesson for us. We should not depend on verbal duas alone, but should also make some practical effort to gain our object. The best of all efforts is Salaah. It would also be wrong to depend entirely on the duas of the Auliyaa and the pious people alone. This is a world of cause and effect and no doubt, Allah ﷻ sometimes in his wisdom and might does bring into effect things for which there is no visible and physical cause, but this happens on very rare occasions. Regarding our worldly matters, we make all possible efforts and never depend on duas alone. So as far as the gains of Hereafter are concerned, we should also try our best to adhere to the practical aspects of our deen. Neither should verbal dua be regarded as the only factor which counts, nor, like a fatalist, leave everything to taqdeer. No doubt, the duas of pious people and lovers of Allah ﷻ have their due effect, but they only go to boost our own sincere efforts and even Nabi ﷺ asked Rabee'ah ؓ to "help" him by prostrating frequently (i.e., saying Salaah in his leisure hours too).

Chapter 6

SYMPATHY AND SELF-SACRIFICE

The Sahaabah ﵃, as a class, were an example of righteousness. They attained a standard that is rather difficult to copy in a modern society. We would be fortunate if we really attain even a portion of their character. Some of their qualities are peculiarly their own and self-sacrifice is one of these. Allah ﷻ has made a mention of this in the Holy Qur'aan in these words.

يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۟ؕ

"They prefer others above themselves, even though they are themselves in need. (SLIX : V9)."

Feeding the guest in darkness

A Sahaabi ﵁ came to Nabi ﷺ and complained of hunger and suffering. At that time Nabi ﷺ had nothing on hand, or in his home to feed him.

He asked the Sahaabah ﵃: "Would anybody entertain him as a guest on my behalf tonight?"

One of the Ansaar said: "O, Nabi of Allah! I will do that."

The Ansaari took the person to his house and instructed his wife: "Look here, this man is a guest of Nabi ﷺ. We will

entertain him as best as we can and won't spare anything in doing so."

The wife replied: "By Allah! I have no food in the house, except a very little which is just enough for the children."

The Ansaari said: "You put the children to sleep without feeding them, while I sit with the guest over the small meal. When we start eating, put out the lamp pretending to set it right so that the guest may not become aware of my not sharing the meal with him."

The scheme worked out nicely and the whole family, including the children, stayed hungry to enable the guest to eat to his fill. It was over this incident that Allah ﷻ revealed the verse:

يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۟ؕ

"They prefer others above themselves, even though they are themselves in need. (SLIX: V9)."

There are quite a number of similar incidents about the Sahaabah ﷺ. The following is one of these:

Feeding a fasting Sahaabi ﷺ

One of the Sahaabah ﷺ was keeping fast after fast, as he could not get anything to eat. Hadhrat Thabit ﷺ came to know of this. He told his wife: "I shall bring a guest tonight. When we

sit at the meal, put out the lamp, pretending to set it right and you are not to eat anything until the guest has taken his fill."

The scheme worked out as in the last story. The husband and wife sat with the guest and the simple soul never suspected in the least that neither of them had partaken at all of the food, though their hands and jaws seemed to be moving.

When Hadhrat Thabit ؓ went to Nabi's ﷺ presence the next morning, he was greeted with the happy news; "O, Thabit! Allah ﷻ has very much appreciated your entertainment of the guest last night."

Overpayment of Zakaat

Hadhrat Ubay bin Kaab ؓ says: "Nabi ﷺ once sent me to collect Zakaat dues from a locality. I went to a person there and asked about the details of his possessions. A baby camel, one year old, was due from him in Zakaat. When he heard this, he exclaimed, 'Of what use is a one year old baby camel? You can neither milk it, nor ride it. Here is a fine grown up she- camel. You had better take this instead.'

I replied, 'My job does not permit me to take more than what is actually due from you. Therefore, I cannot accept what you offer. Nabi ﷺ is visiting this locality and tonight he will be camping at a place not very far from here. It is better that you go and place your offer before him. If he does not object, I would gladly accept your offer, otherwise you shall have to give me exactly what is due from you.'

Thereupon, he took the she camel to Nabi ﷺ and pleaded with him: 'O, Nabi of Allah! Your deputy came to receive Zakaat from me. By Allah! I have never had the honour of paying anything to Nabi ﷺ or his deputy before. I therefore placed before him everything that I possessed. He decided that a one year old baby camel was due from me. O, Nabi of Allah! This baby camel is of no use. It can neither produce milk nor carry a load. I therefore asked him to accept a fine grown up she camel instead which he refused to accept without your permission. I have now come to you with the she camel.'

Nabi ﷺ replied, 'No doubt only that much is due from you which he has worked out, but if you are willing to give more than that from your own side, it would be accepted.' I then presented the she camel to Nabi ﷺ, which he accordingly accepted and sought Allah's ﷻ blessings for the donor."

Look with what generosity of heart the Sahaabah ؓ parted with their best things for the sake of Allah ﷻ. On the other hand, we claim to be the true followers of Islam and dedicated devotees of Nabi ﷺ, but leave alone the giving of charity in general to the poor and the needy, we are most hesitant to pay the actual fardh amount. Zakaat, as a pillar of Islam, is not even known to our rich classes.

Of the middle classes, only the religiously conscious section of our community keep up a form of paying Zakaat, so much so that even expenditure incurred on their own relatives and associates and all other charitable donations, squeezed out of

them by the force of circumstances or as a face saving measure, are also deducted from this account.

Hadhrat 'Umar ﵁ trying to emulate Hadhrat Abu Bakr ﵁

Hadhrat 'Umar ﵁ narrates: "Once Nabi ﷺ asked for contributions in the path of Allah ﷻ. In those days, I was in possession of some wealth. I thought to myself that, 'Time and again Hadhrat Abu Bakr ﵁ has gone past me in spending for the sake of Allah ﷻ. I shall by the Grace of Allah ﷻ beat him this time because I have in my possesion some wealth to spend'. I went home happy with the idea. I divided my wealth into exactly two equal parts. One half I left for my family and with the other half I rejoined Nabi ﷺ.

Nabi ﷺ asked me: 'Did you leave anything for your family, 'Umar?'

'Yes, O Nabi of Allah,' I replied.

'How much 'Umar?' asked Nabi ﷺ.

'Exactly one-half,' I replied.

In the meantime, Hadhrat Abu Bakr ﵁ came along with his contribution. It became apparent that he had brought everything that he had possessed.

Nabi ﷺ asked Hadhrat Abu Bakr ﵁: 'What did you leave for your family, Abu Bakr?'

Hadhrat Abu Bakr ﵁ replied: 'I have left Allah and His Nabi ﷺ for them.' "

Hadhrat 'Umar رضي الله عنه says that on that day he admitted to himself that he could never hope to beat Hadhrat Abu Bakr رضي الله عنه.

Allah says in his Holy Book, *"Compete with one another in good works (V:48)."*

Such healthy emulation in sacrifice is therefore quite desirable and welcome. This incident happened at the time of the Tabuk expedition, when the Sahaabah رضي الله عنهم in response to Nabi's ﷺ appeal for help contributed beyond their means. This has already been mentioned in Chapter II. May Allah سبحانه وتعالى grant them the best rewards on behalf of all the Muslims!

جَزَاهُمُ اللّٰهُ عَنَّا وَعَنْ سَآئِرِ الْمُسْلِمِيْنَ اَحْسَنَ الْجَزَآءِ

Sahaabah رضي الله عنهم dying thirsty for others

Hadhrat Abu-Jahm-bin-Huzaifah رضي الله عنه narrates:

"During the battle of Yarmuk, I went out in search of my cousin, who was in the forefront of the fight. I also took some water with me for him. I found him in the very thick of battle, in the last throes of death. I advanced to help him with the little water I had, but as I reached him, another sorely wounded soldier beside him gave a groan. My cousin turned his face and indicated to me to take the water to that person first.

I went to this other person with the water. He turned out to be Hishaam bin Abil Aas رضي الله عنه, but I had hardly reached him, when I heard the groan of yet another person lying not very far off.

Hisham رضي الله عنه motioned me in his direction. Unfortunately, before I could approach him, he had breathed his last. I hurried back to Hishaam رضي الله عنه and found him dead as well. Thereupon, I hurried as fast as I could to my cousin and in the meantime he had also joined the other two (ie. He had also passed away).

اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ

Many incidents of such self-denial and heroic sacrifice is recorded in the books of Hadith. This is the height of self-sacrifice, that each dying person should forego quenching his own thirst in favour of his other needy brother. May Allah سبحانه وتعالى bless their souls with His choicest favours for their sacrifice for others, even at the time of death, when a person very seldomly has the sense to make a choice.

Hadhrat Hamzah's رضي الله عنه shroud

Hadhrat Hamzah رضي الله عنه, who was Nabi's ﷺ dear uncle and one of his earliest supporters, passed away in Uhud. The ruthless enemy brutally cut of his nose, ears and organs. He was ripped open and his heart, lungs and liver were torn out and the whole body was thoroughly mutilated. While Nabi ﷺ was making arrangements for the burial of the dead, he caught sight of Hadhrat Hamzah's رضي الله عنه body and was shocked to find it in that condition. He covered the body with a sheet of cloth.

Hadhrat Hamzah's ؓ sister Safiyyah ؓ also came to see her martyred brother for the last time. Nabi ﷺ, fearing that the sight might be too much for her to bear, asked her son Hadhrat Zubair ؓ to discourage her from seeing the body.

She however, said: "Yes, I have heard that the wretches have mutilated my dear brother's body. It is not too much in the path of Allah ﷻ and we should accept it. I will bear all this patiently and may Allah ﷻ in His Grace have mercy on us all."

Hadhrat Zubair ؓ informed Nabi ﷺ of his mother's resolve. Nabi ﷺ gave her permission to see the body. When she saw what they had done to it, she simply exclaimed, '*Inna lillahi wa inna ilaihi raaji-oon*' and offered a prayer for his soul.

In another Hadith, Hadhrat Zubair ؓ himself narrates the incident. He says: "We made out a woman drawing near the place where the Shuhadaa of Uhud had been gathered. As she approached us, I recognized her to be my own mother. I advanced to stop her, but she proved to be too strong for me. She thrust me aside, with the words, 'Leave me alone,' When I told her that Nabi ﷺ had prohibited her from seeing the body, she at once stopped and explained, 'On hearing the news of my brother's death, I have brought a couple of sheets for his shroud. Take these sheets and make use of them.' When we took the sheets and began enshrouding the body, we noticed the dead body of an Ansaari named hadhrat Suhail ؓ lying close by in the same condition. We considered it a shame to enshroud Hadhrat Hamzah's ؓ in two sheets, while the body of another Muslim brother lay bare. We therefore decided to

use one sheet each for the two bodies. We discovered that one sheet was bigger than the other, so we drew lots and the bigger sheet came to the lot of Hadhrat Suhail ﷺ and the smaller one to that of Hadhrat Hamzah ﷺ. We found that the sheet meant for Hadhrat Hamzah ﷺ was too small and would not cover his body. When we covered the head, the feet were exposed and when we pulled it down to cover the feet, the head was exposed. Nabi ﷺ said, 'Cover the head with the sheet and the feet with tree leaves.'"

This is how the body of Hadhrat Hamzah ﷺ, the dear uncle of Nabi ﷺ who wore the crown of perfection, was buried. Look at the spirit of the Sahaabah ﷺ, who could not tolerate Hadhrat Hamzah ﷺ being enshrouded in two sheets and another Muslim brother remaining without a shroud. Although Hadhrat Hamzah ﷺ deserved preferential treatment due to his exalted position, his body was covered in a smaller sheet that had fallen to his lot. Can there be a better example of sympathy, equality and self-sacrifice? Is it not shameful on our part, that we, who call ourselves the followers of these illustrious people, do not possess any of these qualities?

The Story of the Goat's Head

Hadhrat Ibn Umar ﷺ says: "One of the Sahaabah ﷺ received a goat's head as a present. He thought of a neighbour who had a larger family and was in greater need of it than himself and presented the goat's head to him. This brother, on receiving the present, remembered yet another person whom he considered even more deserving than himself and sent the

head to him. The goat's head is thus said to have changed hands no less than seven times and finally came back to the original person from whom the circulation had started."

From this story we learn that in spite of how poor and needy the Sahaabah ﷺ were, yet they preferred others above themselves.

Hadhrat 'Umar's ﷺ wife acts as a midwife

During the time of his Khilaafat, Amir-ul-Mominin Hadhrat 'Umar ﷺ, used to himself patrol the streets and suburbs of Madinah during the night to keep watch. During one of his night-patrols, he noticed a camel-hair tent pitched in an open space. He had never seen this particular tent before. When he approached the tent, he found a person sitting outside and heard a sort of groan coming out of the tent. Hadhrat 'Umar ﷺ greeted the stranger with "Assalaam-o-alaikum" and sat down beside him.

Hadhrat 'Umar ﷺ asked him: "From where are you brother?"

The person replied: "I am from the desert and a stranger to this place. I have come to request Amir-ul-Mo'minin for some help in my need."

Hadhrat 'Umar ﷺ asked: "Who is groaning like this inside the tent?"

The person angrily replied: "Please mind your own business."

Hadhrat ‘Umar pleaded: “Do tell me please. Maybe I can be of assistance you.”

The person replied: “If you must know, then inside there is my wife groaning with labour pains.”

Hadhrat ‘Umar asked: “Is there anybody else to attend her?”

“No one,” replied the person.

Thereupon, Hadhrat ‘Umar got up and hurried to his house. He brought up the subject with his wife Hadhrat Umme-Kulsum thus: “Allah has brought you an opportunity to receive great blessings.”

“What is it, O, Amir-ul-Mo’minin?” asked his wife.

Hadhrat ‘Umar replied: “Out there, is a poor woman of the desert in child birth, with nobody to attend her.”

His wife offered herself saying: “I am ready to attend her, if it may please you so.”

Hadhrat Umme-Kulsum was, after all the daughter of Hadhrat Fatimah and the grand-daughter of Nabi ﷺ. How could she hesitate to be of service to a desperate sister at the time of need, such a service and a devotion which Allah loves best?

Hadhrat 'Umar رضي الله عنه requested her: "Then you should hurry up. Also take a pan, some butter, provisions and other things needed during the child birth."

Hadhrat Umme-Kulsum رضي الله عنه did as she was requested and left for the place where the tent was pitched. Hadhrat 'Umar رضي الله عنه followed her closely. She entered the tent while Hadhrat 'Umar رضي الله عنه made a fire and occupied himself with cooking something which those people could eat. After some time, Hadhrat Umme-Kulsum رضي الله عنه called out from inside the tent,

"O, Amir-ul-Mominin, congratulate your friend on the birth of a son."

The person was embarrassed when he heard the address of 'Amir-ul-Mominin' and realized the position of the person who had been serving him, but Hadhrat 'Umar رضي الله عنه put all his fears to rest, saying: "That is all right, there is nothing to worry about."

He then placed the pan near the tent and asked his wife to take it and feed the woman. She fed her and returned the pan. Then Hadhrat 'Umar رضي الله عنه asked the Bedouin to partake of the food, as he had kept awake the whole night.

Having rendered this service, Hadhrat 'Umar رضي الله عنه returned home with his wife, telling the person, "Come to me tomorrow and I shall see what I can do for you."

Is there any king, or even a petty chief, or even an ordinary middle class person of our time, who will take his wife out in

the dead of night, out in the wilderness, to attend to a poor strange woman while he himself gladly engages in making a fire and cooking food? Leave the worldly rich class aside, how many of the religious people would do that? We should realize that unless we really follow in the footsteps of those Allah fearing people, whom we claim to look up to as our models, we cannot deserve and wish for the special blessings that Allah ﷻ bestowed on them.

Hadhrat Abu Talha ؓ gives his garden to Allah ﷻ

Hadhrat Anas ؓ says, "Abu Talhah ؓ owned the best gardens in Madinah and they were more in number than those of any other Ansaari. One of his gardens was known by the name of Bir Ha which was his most favourite resort. It was close to Nabi's ﷺ musjid and the water of its well was sweet and abundant. Nabi ﷺ often visited that garden and drank of the water. When Allah ﷻ revealed the verse,

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"You will not attain piety until you spend of that which you love." (S3: V92)

Hadhrat Abu Talhah ؓ came to Nabi's ﷺ presence and spoke out from his heart, "O, Nabi of Allah! I love Bir Ha very much. As Allah ﷻ wants us to spend that which we love, I make over that garden to be spent in the path of Allah ﷻ as you please."

Nabi ﷺ was very pleased and remarked: "What a fine present (to Allah)! I think it would be best utilized if you distribute it among your own heirs."

Hadhrat Abu Talhah رضي الله عنه acted upon the advice of Nabi ﷺ.

After reading a verse of the Qur'aan or listening to a well-delivered sermon, are we prepared to part with any of our belongings so quickly for the sake of Allah سبحانه وتعالى?

Even when we wish to make a charitable donation, we usually do it from our death-beds only, or else when we are so displeased with some relatives that we decide to disinherit them. But, when an occasion of public spending like marriage comes round, we are eager to win popularity even if we have to take a loan on interest.

Hadhrat Abu Zar رضي الله عنه reprimands his servant

Hadhrat Abu Zar رضي الله عنه was well known for his piety and abstinence. He kept no money on himself and likewise did not like others to hoard it. He was always fighting against the rich class. Therefore, Hadhrat Uthmaan رضي الله عنه during his caliphate advised him to shift to Rabzah رضي الله عنه a small village in the desert). He had a few camels to live on and an old servant to look after them.

A tribesman from Banu Sulaim once presented himself with a request: "I wish to stay with you to benefit from your knowledge of Allah's سبحانه وتعالى commandments and Nabi's ﷺ ways

and habits. I shall also help your servant in looking after the camels."

Hadhrat Abuzar ﷺ replied: "I cannot keep a person with me who does not comply with my wishes, but if you will always do as instructed, then you may remain with me, otherwise I wish you good-bye."

The person asked: "In what way would you like me to carry out your wishes."

Hadhrat Abu Zar ﷺ replied: "When I ask you to spend from my belongings, you are required to spend the best of them."

The person says, "I accepted Hadhrat Abu Zar's ﷺ condition and stayed on with him. One day, somebody informed him that there were some poor folk camping near the spring close-by and were in dire need of food. He asked me to fetch a camel. I accordingly went and intended to select the best of the lot, as I had pledged to do. It was a very kind and submissive animal which was good for riding, so I decided to leave it and selected the second best. After all, it was only going to be slaughtered and eaten and for this purpose it was just as good as the other. The other one was very good for riding and much more useful to Hadhrat Abu Zar ﷺ and his family, while the poor would find one as tasty as the other. I therefore led the other camel to Hadhrat Abu Zar ﷺ.

He retorted: 'So, after all you have broken your promise.'

Knowing well what he meant, I turned back and fetched the best camel instead.

He addressed the people about him, 'I want two persons to do a job for Allah ﷻ.'

As two persons volunteered themselves, he asked them to go and slaughter the camel and distribute the meat equally among the families camping near the water, including his own, saying, 'My family will also share equally with the rest.' The volunteers carried out his instructions.

He then sent for me and asked: 'Did you intentionally ignore my instructions about spending the best out of my belongings, or did you just happened to forget about it?'

I replied: 'I did not forget your instructions, but thought it better to preserve the one for transport duties, while the other was as good for eating.'

Abuzar ؓ asked: 'Did you leave it for my personal need?'

'Yes,' I replied.

Then Hadhrat Abuzar ؓ advised me: 'Come; let me tell you the occasion of my needs. That is the day when I shall be laid alone in the loneliness of the grave. Remember, there are three partners in your wealth, firstly your destiny, which does not wait to take away its share, good or bad; it will take away all that it has to take, secondly your heirs, who are waiting for the day of your death, so that they may take over their share and thirdly yourself. If you can manage, don't be the most helpless

of the three partners. Take your full share, while you can. Allah ﷻ says:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"You will not attain piety until you spend of that which you love." (S3: V92)

I therefore think it advisable to send things which I love best in advance, so that they may be in safe deposit for me over there.'

The worst loser of the three partners is that man who does not spend his wealth in the path of Allah ﷻ, and keeps postponing the event till at last fate takes it away from him, or he dies and his heirs takes it over. Very seldomly heirs give away the wealth, inherited from another person, in the path of Allah ﷻ so that his soul may benefit by it.

Nabi ﷺ once remarked: "Man values his worldly belongings, hugging them to his soul, and boasting, 'My wealth, my wealth,' but in reality only that much of his wealth belongs to him, which he either enjoys in the form of food and dress or that which he spends in the path of Allah ﷻ, which will be stored up for him in the hereafter. The remainder of his wealth belongs to others; he is acting only as a guardian."

In another Hadith, it is reported that once Nabi ﷺ inquired of the Sahaabah رضي الله عنهم: "Which of you would like to see his wealth in the hands of his heirs rather than keeping it himself?"

They replied: "Who would like to be such a person, O Nabi of Allah ﷺ?"

Thereupon Nabi ﷺ explained: "Whatever you send in advance by spending it in the path of Allah ﷻ is yours, and whatever is left behind belongs to your heirs."

The Story of Hadhrat Abdullah bin Ja'far رضي الله عنه and Hadhrat Abdullah bin Zubair رضي الله عنه

Hadhrat Ja'far Tayyar رضي الله عنه is a cousin of Nabi ﷺ and a brother of Hadhrat Ali رضي الله عنه. His whole family is renowned for justice, generosity, valour and heroism, but Hadhrat Ja'far رضي الله عنه had a special love for the poor and often mingled and associated with them. At the time of persecution by the Quraish, he emigrated to Abyssinia with the other Muslims, and was the spokesman who so successfully defended the emigrants in the court of the Negus. This story has already been given in Chapter I.

After returning from Abyssinia, he emigrated to Madinah and was martyred in the expedition of Mootah. On receiving the news of his death, Nabi ﷺ went to his house to offer his condolences. He called his sons Abdullah رضي الله عنه, Aun رضي الله عنه and Muhammad رضي الله عنه, consoled them and blessed them with his duas. All his sons were exactly like their father, but Hadhrat Abdullah رضي الله عنه was so generous and large-hearted that people called him "Qutbus Sakha" (the chief of the generous). He embraced Islam at the hands of Nabi ﷺ when he was just seven.

Once on his recommendation, his uncle Hadhrat Ali ﵁ helped some person in his need. The person sent four thousand dirhams as a present to Hadhrat Abdullah ﵁, but he returned the whole lot saying: “We people don’t sell our good deeds.”

On another occasion, somebody sent him two thousand dirhams as a present, all of which he spent in charity there and then. A trader once happened to bring a large quantity of sugar for sale in the market, but as chance would have it, there was no demand for sugar just then and this grieved him very much. Hadhrat Abdullah ﵁ purchased the whole lot through his agent, and distributed it free of charge among the people. He always acted as a host to all the strangers who were stranded in the city during the night.

Hadhrat Zubair ﵁, when participating in his last battle, called his son Hadhrat Abdullah ﵁ to his side and confided to him that he had a strong feeling that this was going to be his last fight, in which he was going to pass away, adding that if it turned out to be so, then Hadhrat Abdullah ﵁ was to clear all his debts. He further advised his son to call upon his ‘Master’ if he encountered any difficulty in doing so. His son, looking a bit puzzled, inquired as to who his master was? “Allah,” replied Hadhrat Zubair ﵁. The same day he lost his life.

When Hadhrat Abdullah bin Zubair ﵁ checked the accounts of his father, he discovered debts that amounted to no less than two million dirhams. Having the reputation of being as honest and trustworthy a person as any that ever breathed, people flocked to him for the safe deposit of their money.He

always addressed them like this: “Dear brothers, I possess no vaults for the safe-keeping of your deposits. I will treat them as loans to me, and you may take the same back when you please.”

He would then spend the money on the poor and the needy. In time, Hadhrat Abdullah bin Zubair ؓ cleared all the debts of his father.

He says: “Whenever I experienced any difficulty, I would pray (to Allah) ‘O, Master of Zubair, help me,’ and the difficulty would be removed.”

He narrates an incident with Hadhrat Abdullah bin Ja’far ؓ to whom he had gone for business.

Abdullah bin Zubair ؓ: “I find from the accounts of my father that you owe him one million dirhams.”

Abdullah bin Ja’far ؓ: “All right. You can have the money when you please.”

However, on checking the accounts once again, he found that it was his mistake, and in fact this much money was due to Hadhrat Abdullah bin Ja’far ؓ from his father. He therefore went to him and said: “Excuse me. It was my mistaske. In fact my father owed you that much money.”

Abdullah bin Ja’far ؓ: “If that is the case, then I absolve you of the debt.”

Abdullah bin Zubair ؓ: “No, I must pay it.”

Abdullah bin Ja'far رضي الله عنه: "All right. You may pay it at your convenience."

Abdullah bin Zubair رضي الله عنه: "Will you accept some land in lieu thereof?" (He had received some land as his share of booty, and he wanted to dispose of it.)

Abdullah bin Ja'far رضي الله عنه: "Yes, if it suits you."

Abdullah bin Zubair رضي الله عنه says, "I made over to him a piece of waterless land. He asked his slave to spread his prayer-mat on that land. He then went and said two rakaats of Salaah, spending a long time in sajdah. On finishing the Salaah, he pointed out a certain spot to his slave and ordered him to dig at that particular spot. After a little digging, water gushed out from the pit."

The qualities of the Sahaabah رضي الله عنهم mentioned in this chapter were part of their everyday life. In fact, these things were not considered to be anything unusual.

Chapter Seven

VALOUR AND HEROISM

Fear of death was unknown to the Sahaabah رضي الله عنهم. Therefore, they were fearless and brave. A person who can face death can meet all situations. There was neither love for wealth nor any fear for the enemy. I wish I could also have this quality from these true heroes.

Ibn Jahsh رضي الله عنه and Sa’ad رضي الله عنه Pray for Each Other

On the eve of the battle Uhud, Abdullah bin Jahsh رضي الله عنه said to Sa’ad bin Abi Waqqaas رضي الله عنه: ‘‘O, Sa’ad! Come, let us make dua together. Let each one ask Allah سبحانه وتعالى for the grant of his only wish, whilst the other would say Aameen to it. In this way, the duas are more likely to be answered by Allah سبحانه وتعالى.”

Sa’ad رضي الله عنه agreed, and they both went to a corner to make dua.

Sa’ad رضي الله عنه was first to ask Allah سبحانه وتعالى, saying: “O Allah! When the battle rages tomorrow, let me face a very strong and fierce enemy. Let him attack me with might and power, and let me drive him away with all my strength. Then, O Allah, let me be successful by killing him for your sake, and allow me to have his possessions as booty.”

Abdullah رضي الله عنه said: “Aameen.”

Then Abdullah رضي الله عنه started his dua, saying: “O Allah! let me face one of the toughest fighters among the enemy tomorrow. Let him attack me with full force and let me attack him with my

full strength. Then let him have the upper hand and kil1 me. He may cut my nose and ears from my body. When I appear before you on the Day of Qiyaamah, You may ask me, 'How did you lose your nose and ears, O, Abdullah!,' To which I may reply, 'These were lost in the way of Allah ﷻ and His Nabi ﷺ.' Then You will say, 'Yes! Surely these were lost in my way.'"

Sa'ad رضي الله عنه said: "Aameen."

In the battlefield next day, both of the Sahaabah رضي الله عنهم saw their duas answered exactly as they had asked.

Sa'ad رضي الله عنه says: "Abdullah's رضي الله عنه dua was better than mine. In the evening I noticed his ears and nose strung in a thread."

This story on the one hand shows the great courage and bravery on the part of Sahaabah رضي الله عنهم while on the other hand it shows their devotion and love for Allah ﷻ. They were restless to face the brave and strong amongst the enemy. Abdullah رضي الله عنه wishes Allah ﷻ to prove on the Day of Qiyaamah that his sacrifice was really for Allah's ﷻ cause. What an excellent wish!

Hadhrat Ali's رضي الله عنه bravery in the battle of Uhud

The neglect of Nabi's ﷺ orders changed the victory at Uhud into a temporary defeat, the details of which we have already seen in Chapter I. That was a very hard time for the Muslims. They were simply caught between the two groups of the enemy and many were killed. Nabi ﷺ himself was surrounded

by the enemy, who spread the rumour that he had died. Most of the Sahaabah ﷥ lost their senses at this rumour and that was the main cause of their confusion.

Hadhrat Ali ﷛ says: "We were surrounded by the enemy and I could not see Nabi ﷺ. I first searched for him among the living and then among the dead, but I could not find him. I said to myself that, 'It is impossible for him to run away from the battle-field. It seems that Allah ﷻ is angry with us due to our sins and he has raised him up to the heavens. There is no way left for me except to jump into the enemy lines and fight till I am killed.' I therefore attacked the enemy, clearing them with my sword, till I caught sight of Nabi ﷺ. I was very happy and was sure that Allah ﷻ had been protecting him through His Malaaikah. I approached him and stood by his side. Meanwhile a group of the enemy advanced to attack Nabi ﷺ. He said to me, 'Ali go and stop them.' I fought and drove them away single-handed, killing quite a few of them. After this, yet another group came to attack him. He again called out, 'Ali go and stop them.' I fought with that group again single handed and put them to their heels."

It was on this occasion that Hadhrat Jibraeel ؑ came and praised Hadhrat Ali ﷛ for his bravery and his devotion to Nabi ﷺ. Nabi ﷺ said:

اِنَّهُ مِنِّیْ وَاَنَا مِنْهُ

"Ali belongs to me and I belong to him." At this, Hadhrat Jibraeel ؑ remarked:

وَاَنَا مِنْكُمَا

"I belong to you both."

Look at the bravery of Hadhrat Ali ﷵ. When he is unable to find Nabi ﷺ, he jumps into the enemy lines single-handed. This shows his extreme love and devotion to Nabi ﷺ.

Hadhrat Hanzalah ﷵ is martyred

When the battle of Uhud started, Hadhrat Hanzalah ﷵ had just been married and therefore did not join the battle from the beginning. It is said that he had just left the bed of his wife and had hardly started taking his bath, when he heard somebody breaking the news about the defeat. He delayed the bath and with sword in hand, rushed towards the battle-field. He jumped into the enemy lines, fighting and killing till he was killed. The body of the person killed in the path of Allah ﷺ is not washed, unless a bath has been compulsory on him before his death. Not knowing his failure to take the compulsory bath, the Sahaabah ﷵ buried him without a bath.

Just before his burial, Nabi ﷺ said: "I see the Malaaikah washing Hanzalah's ﷵ body."

Hadhrat Abu Saeed Sa'adi ﷵ says: "On hearing this from Nabi(, I went to have a look at Hanzalah's ﷵ face and I noticed drops of water trickling down his hair."

When Nabi ﷺ returned to Madinah, he made enquiries and the facts of Hadhrat Hanzalah's ﷵ delaying his bath came to

light. This again shows the courage of those people. A brave person cannot accept any delay and jumps into the jaws of death. Hadhrat Hanzalah رضي الله عنه also could not wait to finish the bath which was compulsory on him.

Hadhrat Amr bin Jamooh's رضي الله عنه wish for shahaadat

'Amr bin Jamooh رضي الله عنه was lame. He had four sons, who often remained in the company of Nabi ﷺ and took part in many battles. In Uhud, Amr رضي الله عنه desired to join the battle.

People said to him:"You are excused, as you are lame. You need not go to the battle."

He replied: "How sad that my sons go to Jannat and I stay behind."

His wife also wanted him to fight and get martyred, so that she might have the honour of being the widow of a martyr. To encourage him, she said to him: "I do not believe that people have stopped you from going. It seems that you are yourself afraid to go to the battlefield."

Hearing this, Hadhrat 'Amr رضي الله عنه equipped himself with weapons and, facing Qiblah, prayed to Allah سبحانه وتعالى:

اَللّٰهُمَّ لَاتَرُدَّنِیۡ اِلٰی اَهۡلِیۡ

"O, Allah! Let me not come back to my family again."

He then went to Nabi ﷺ and said: "I had always wished for martyrdom, but my people have always been stopping me

from going to the battlefield. O, Nabi of Allah! I cannot hold back my desire any more. Do permit me to join the battle. I hope to walk in Jannat with my lame foot."

Nabi ﷺ said to him: "You have an excuse. There is no harm if you stay behind."

However he still insisted, and at last Nabi ﷺ allowed him to fight. Hadhrat Abu Talha ؓ says: "I saw 'Amr ؓ fighting. He walked proudly and said, 'By Allah! I am fond of Jannat'. One of his sons was following him at his heels. The father and the son fought till both of them were killed.

His wife, on hearing of the death of her husband and son, came with a camel to fetch their bodies. It is said that when the bodies were loaded on the camel, it refused to stand up. When it was made to stand up after great beating, it would not go to Madinah and would turn towards Uhud, again and again. When Nabi ﷺ was informed of this, he said: "The camel is commanded to do that. Did 'Amr ؓ say anything at the time of leaving his home?"

His wife informed Nabi ﷺ that he had prayed to Allah ﷻ, facing Qiblah:

اَللّٰهُمَّ لَاتَرُدَّنِیْ اِلٰی اَهْلِیْ

"O Allah! Do not return me to my family"

Nabi ﷺ said: "This is why the camel is refusing to go towards his home."

Look at Hadhrat 'Amr's ﷺ desire to die in the path of Allah ﷻ. It was their love and devotion for Allah ﷻ and his Nabi ﷺ that led the Sahaabah ﷺ to the height of success. Even after his death, 'Amr ﷺ wanted to remain in the battle-field and therefore the camel refused to take his body back to Madinah.

Hadhrat Mus'ab bin 'Umair ﷺ gets martyred

Hadhrat Mus'ab bin 'Umair ﷺ had been brought up with great love and affection by his wealthy parents. Before embracing Islam, he lived in luxury and comfort. It is said that he was the best dressed youth of Makkah. In fact his parents would buy clothes worth two hundred dirhams for him. He embraced Islam in its early days, without informing his parents. When they came to know of it, they tied him with a rope and forced him to stay at home. He got a chance to escape and left for Abyssinia. On return from Abyssinia, he went to Madinah.

Thus a person like him, brought up in luxury and comfort, was now living a life of poverty and difficulty. Once, Nabi ﷺ was sitting with the Sahaabah ﷺ when Mus'ab ﷺ passed in front of them. He had only one sheet of cloth to cover his body. This sheet had a number of patches, including one of skin. Nabi ﷺ with tears in his eyes mentioned Mus'ab's ﷺ life of luxury before Islam.

In the battle of Uhud, Mus'ab ﷺ held the flag of Islam. When the Muslims on being temporaily defeated were scattered in confusion, he held the flag and stood at his post like a rock. An enemy came and cut his hand with a sword, so that the flag

might fall resulting in defeat being inflicted on the Muslims. He at once took the flag in the other hand. The enemy then cut the other hand also. He held the flag to his chest with the help of his bleeding arms. The enemy at last pierced his body with an arrow. He fell down dead and with him fell the flag that he had not allowed to fall while he was alive. Another Muslim ran and took over the flag.

At the time of his burial, he had only one sheet to cover his body. This sheet was too short for his size. When it was drawn to cover the head, the feet would be left open, and when it was drawn to cover the feet, the head would become uncovered. Nabi j said: "Cover his head with the sheet and his feet with 'Azkhar' leaves." Such was the end of the youth who was brought up in luxury and comfort. The person who used to wear clothes worth two hundred dirhams does not have sufficient clothing to cover his dead body.

Look! With what bravery he tried to keep the flag up and did not allow it to fall till he was dead. This is the miracle of Imaan. Once Imaan gets into a person, it makes him forget everything else, whether wealth, luxury or life itself.

Hadhrat Sa'ad's ﷺ message to Rustam

Hadhrat 'Umar ﷺ himself wanted to lead the army in the Iraq expedition. There were several days of discussions separately among the common people and among the leaders, whether Amir-ul-Mominin should lead the expedition or stay in Madinah to direct the operations and arrange reinforcements

from the headquarters. The common people were in favour of the former, and the leaders in favour of the latter alternative. Somebody mentioned the name of Hadhrat Sa'ad bin Abi Waqqaas ﵁ as a replacement for Hadhrat Umar ﵁ to command the expedition. Both the groups agreed and it was decided that Hadhrat Sa'ad ﵁ should lead the expedition and Hadhrat Umar ﵁ would stay behind in Madinah.

Hadhrat Sa'ad ﵁ was very brave and considered to be one of the heroes of Arabia. Iraq was a part of the Persian Empire and Yazdjard was the Emperor at that time. He sent for one of his best generals named Rustam and ordered him to stop the Muslim advance. Rustam tried to avoid going to the battlefront because of his fear of the Muslims. He requested the Emperor again and again to keep him back, saying: "I shall make arrangements to send off reinforcements and shall be of use to your Majesty at the time of counsel." The Emperor did not agree and he had to go to the battlefield.

When Hadhrat Sa'ad ﵁ was about to leave Madinah, Hadhrat Umar ﵁ gave him the following instructions: "O, Sa'ad! Let this fact not deceive you that you are one of the trusted companions of Nabi ﷺ and that people call you his uncle. Allah ﷾ does not prevent evil with evil, but He prevents evil with good. Allah ﷾ has no relationship with His creation. All men, high and low, are equal before Him, for all are His creation and He is their only Rabb. One can win His favours only through devotion to His service. Remember that the Sunnat of Nabi ﷺ is the only correct way of doing things. You are going on a very heavy task. You can only fulfil this by

following the truth. Encourage good habits in yourself and your companions. Choose the fear of Allah ﷻ as your chief asset, for this will lead you to His obedience and prevent you from His disobedience. Obedience to Allah's ﷻ command is for those who hate this world and love the Hereafter."

Sa'ad ؓ faced the heavy odds with full confidence in Allah ﷻ. When both the armies were ready to fight, he sent a message to Rustam, which read:

فَإِنَّ مَعِىَ قَوْمًا يُّحِبُّوْنَ الْمَوْتَ كَمَا يُحِبُّوْنَ الْاَعَاجِمُ الْخَمْرَ

"Rustam! There are people with me to whom death (in the path of Allah ﷻ) is more attractive than is wine to the people in your army."

Ask the people who are addicted to liquor, how much they love to taste it. The Sahaabah ؓ loved to meet death in the Path of Allah ﷻ even more. This was the chief cause of their success.

Hadhrat Wahb bin Qabus ؓ gets martyred

Wahb bin Qabus ؓ was a shepherd and had been a Muslim for some time. He lived in his village in the desert. When he came to Madinah to see Nabi ﷺ, he brought with him his nephew and his herd of goats, which he had tied with a rope. He learnt that Nabi ﷺ was in Uhud. He left his goats and went to Uhud to fight by the side of Nabi ﷺ. A group of the enemy was at that time advancing to attack Nabi ﷺ.

Nabi ﷺ announced: “The person who gets rid of these people will be my companion in Jannat.”

Hadhrat Wahb رضي الله عنه attacked them fiercely and forced them all back. A second and third group of the enemy tried to advance and each time it was Hadhrat Wahb رضي الله عنه who fought them and chased them away single handed. Nabi ﷺ gave him glad tidings of Jannat. No sooner did he hear this, than he jumped into the enemy lines and fought till he was no more.

Hadhrat Sa’ad bin Abi Waqqaas رضي الله عنه says: “I have never seen a person fighting so bravely and fearlessly as Wahb رضي الله عنه did. I saw Nabi ﷺ standing beside his dead body, saying, ‘O Wahb! You have pleased me. May Allah سبحانه وتعالى be pleased with you.’”

Although Nabi ﷺ himself was wounded in this battle, yet he buried Wahb’s رضي الله عنه body with his own hands. Hadhrat Umar رضي الله عنه used to say: ”I never envied anybody more than Wahb رضي الله عنه. I wish I could appear before Allah سبحانه وتعالى with a record as good as his.”

What is it in the life of Hadhrat Wahb رضي الله عنه that makes a famous and high ranking person like Hadhrat Umar رضي الله عنه to envy him? It is the same spirit of sacrifice for the sake of Allah سبحانه وتعالى and His Nabi ﷺ even though Hadhrat Umar رضي الله عنه and other Sahaabah رضي الله عنهم have better deeds.

Tragedy of Bi'r Ma'oona

In the tragedy of Bi'r Ma'oona, seventy Sahaabah ﷺ were made shaheed. All of them were Hafiz of the Qur'aan. Their Jama'at was called the Jama'at (Group) of Quraa and consisted mostly of the Ansaar. Nabi ﷺ loved them very much for they engaged themselves in Zikr and recitation of the Quraan during the night. During the day they remained in the service of Nabi ﷺ and his family.

A person by the name of Amir bin Malik and known as Abu Bara, belonging to Bani Amir clan of Najd, came to Nabi ﷺ and took this Jama'at with him for the Tabligh (preaching) and the Ta'leem (teaching) of his clan. Nabi ﷺ expressed his concern saying: "I fear some harm may come to my Sahaabah ﷺ." However the person guaranteed him that he was personally responsible for their safety. After much hesitation, Nabi ﷺ agreed to send the Jama'at of seventy Sahaabah ﷺ with him. He also gave them a message for 'Amir bin Tufail (the head of the clan), inviting him to Islam.

The Jama'at of Sahaabah ﷺ camped at Bi'r Ma'oona. Hadhrat 'Umar bin Umayyah ﷺ and Hadhrat Munzir bin 'Umar ﷺ took the camels for grazing and Hadhrat Haraam ﷺ with two companions went to deliver Nabi's ﷺ message to 'Amir bin Tufail.

On reaching near his place, Hadhrat Haraam ﷺ said to his companions: "You both stay here while I shall go to him alone. If I am safe, you may also come after me, but if I am betrayed

then you may return from here, as the loss of one is better than the loss of three."

'Amir bin Tufail was the nephew of 'Amir bin Malik, who had brought the Jama'at. He was a bitter enemy of Islam and hated the Muslims to the core. When Hadhrat Haraam ﷺ delivered Nabi's ﷺ message to him, he did not even care to read it and attacked Hadhrat Haraam ﷺ with his spear, which pierced through the latter's body. Hadhrat Haraam ﷺ uttered "By the Lord of the Ka`bah, I am successful," and died. The heartless person had no consideration for the guarantee given by his uncle, or for the accepted tradition all over the world, that nobody will kill the envoy (messenger).

He then called the people of his clan and encouraged them to kill all the Sahaabah ﷺ camping at Bi'r Ma'oona. The people hesitated due to the guarantee given by 'Amir bin Malik. He collected a large number of people from the neighbouring tribes and attacked the Muslims. They murdered each one of them except Hadhrat Ka'b bin Zaid ﷺ, who had some life left in him and the enemy left him as dead.

While grazing the camels, Hadhrat Munzir ﷺ and Hadhrat Umar ﷺ noticed vultures flying in the air. They exclaimed, "Something foul has happened," and returned to the camp. They saw from some distance that their companions were dead and the murderers were standing around their bodies with bloody swords in their hands. They stopped a while to think of what they might do.

Hadhrat 'Umar ﷺ said: "Let us go back to Madinah and inform Nabi ﷺ."

Hadhrat Munzir ﷺ did not agree. He said: "Nabi ﷺ will get the information sooner or later. I do not like to miss martyrdom and run away from the place where our companions are lying in their peaceful sleep. Let us go forward and meet them."

They both went and jumped into the thick of battle. Hadhrat Munzir ﷺ was killed and Hadhrat 'Umar ﷺ was captured. As 'Amir's mother had to set free a slave in connection with some vow that she had made, 'Amir set Hadhrat 'Umar ﷺ free and let him go. 'Amir bin Fuhairah ﷺ, a slave of Abu Bakr ﷺ, was also among those who were killed at Bi'r Ma'oona. Jabbar bin Salmi, who killed him, says: "When I stabbed my spear through him, he said 'By Allah, I have been successful and to my surprise I saw his body lifted upwards towards the sky. I made enquiries later on as to what was the success that 'Amir bin Fuhairah ﷺ meant when he uttered, 'By Allah, I have been successful.' I was told that it was that of entering into Jannat. This made me embrace Islam."

These are the outstanding people, of whom Islam is proud. Death had really more attraction for them than wine for their enemies. They felt most successful at the time of their death as they carried out deeds which were sure to win Allah's ﷻ pleasure.

Hadhrat 'Umair ﷺ gives up Eating Dates

In the battle of Badr, Nabi ﷺ was sitting in a tent. He encouraged the Sahaabah ﷺ to fight, saying: "Rise up and race with one another for a Jannat as wide as the Heavens and the Earth, prepared for the Muttaqin (pious)."

Hadhrat 'Umair ibnul Humaam ﷺ was also listening to this. He said: "Bakh! Bakh! How wonderful."

Nabi ﷺ asked Hadhrat 'Umair ﷺ what he meant by that exclamation. He said: "I wish to be one of those for whom this Jannat has been prepared."

Nabi ﷺ said: "Rest assured, you are one of them."

Hadhrat 'Umair ﷺ then took out a few dates from his bag and began to eat. While he was eating, he suddenly said: "To wait till the dates finish will be a very long time. I cannot do that."

Saying this, he threw away the dates, and with sword in hand jumped into the battle-field and fought till he was killed. In fact, these people appreciated the value of Jannat, for their Yaqeen (faith) was firm. If we too get that Yaqeen in our hearts, nothing will be too difficult or too much for us.

Hadhrat 'Umar's ﷺ emigration to Madinah

Hadhrat Umar ﷺ is well known for his bravery and heroism by one and all. In the beginning, when the Muslims were very weak, Nabi ﷺ prayed to Allah ﷺ to strengthen the Muslims

with Hadhrat 'Umar's ﷺ Islam. This prayer was answered by Allah in no time, (as we have seen in Chapter I.)

Hadhrat Abdullah bin Ma'sood ﷺ says: "We could not say our Salaah in the Haram till he had accepted Islam."

Hadhrat Ali ﷺ says: "Early emigrants to Madinah left Makkah quietly and secretly, due to the fear of Quraish. However when Hadhrat 'Umar ﷺ decided to emigrate, he hung his sword from his neck, held his bow in his hand and took a large number of arrows with him. He first went to Haram, performed Tawaaf most confidently, said his Salaah most calmly and then went to the different groups of Quraish, declaring before each of them, 'Whoever does not mind his mother crying for him, his wife becoming a widow and his children becoming orphans, may come out of Makkah and face me.' There was none to accept his challenge."

Expedition to Moota

Of the messengers that Nabi ﷺ sent to different kings, inviting them to Islam, one was sent to the King of Busra through Hadhrat Haris bin Umair Azdi ﷺ. When Hadhrat Haris ﷺ reached Moota, he was killed by Sharjeel Ghassani, one of the governors of Caesar. The murder of the envoy (messenger) was against all laws.

Nabi ﷺ was naturally very much upset when the news reached him. He collected an army, 3 000-strong in number, to advance against the enemy. Nabi ﷺ said, "Hadhrat Zaid bin Harithah ﷺ will command the army, If Zaid ﷺ is killed, then

Ja'far bin Abi Talib ﷺ will be your Amir and if he is also martyred, then Abdullah bin Rawahah ﷺ will take the command. If he also dies, then you can select a commander from among yourselves."

A Jew, who was listening to this, said: "All the three must die. This is exactly how the earlier Ambiyaa used to prophesy."

Nabi ﷺ gave Hadhrat Zaid ﷺ a white flag made by himself. He then accompanied the army for some distance out of Madinah and made Dua for them saying: "May Allah ﷻ bring you back safely and victoriously. May He guard you against all evils."

At that moment Hadhrat Abdullah bin Rawahah ﷺ, who was also a poet, recited three couplets, which meant: "I only wish forgiveness of my sins and a sword to cause my blood to gush out like water from a fountain, or a spear to pierce me through my liver and my stomach. When people pass my grave they should say: 'May you, who have died for Allah's ﷻ cause, be successful and do well. You are really successful and prosperous.'"

Sharjeel received the news about this army. He prepared himself to meet them with an army, 100 000 strong. When they proceeded further, they heard the rumour that the Caesar himself was coming with another army of 100 000 men to help Sharjeel. The Sahaabah ﷺ hesitated whether they should face such heavy odds or consult Nabi ﷺ for further instructions.

At this Hadhrat Abdullah bin Rawahah ﷺ called aloud: "Friends! What are you worried about? What are you here for? You are here to be martyred. We have never fought on the basis of our strength in arms and numbers. We have always fought on the strength of Islam, through which Allah ﷻ has honoured us. You are sure of one of the two successes, Victory or Martyrdom."

After being encouraged by Hadhrat Abdullah bin Rawahah ﷺ, the Sahaabah ﷺ decided to advance till they faced the Christian army in the battlefield of Moota. Hadhrat Zaid ﷺ, with the flag in his hand, directed the field operations. A fierce battle raged and Sharjeel's brother was killed in action. Sharjeel himself fled from the field and took shelter in a fort. He sent a message to the Caesar, who immediately dispatched an army, which was 200 000 strong. The Muslims were fighting against very heavy odds.

Hadhrat Zaid ﷺ was killed and the flag was taken over by Hadhrat Ja'far ﷺ. He intentionally disabled his horse to dismiss any idea of returning home from the battlefield. He then recited a few couplets, which meant: "O, people! What a beautiful place Jannat is. How wonderful is its approach! How fine and how cool is its water. The Roman's doom is at hand. I must finish them all."

With flag in one hand and sword in the other, he jumped into the enemy lines. The enemy cut his right hand, which held the flag. He at once transferred it to his left hand. When that was cut off, he held the flag in his teeth and supported it with his

bleeding arms. His body was cut into two by somebody from behind and he fell dead. He was thirty-three years old at that time.

Hadhrat Abdullah bin Umar says: "When we removed him from the battle-field, we counted as many as ninety wounds on his body, all on the front."

When Hadhrat Ja'far was killed, Hadhrat Abdullah bin Rawahah was eating a piece of meat in a corner of the battle-field. He had been hungry for three days. On hearing about the death of Hadhrat Ja'far رضي الله عنه, he threw away that piece of meat, saying to himself: "Abdullah! You are busy in eating, while Ja'far has reached Jannat."

He took the flag and began to fight. His finger was severely injured and hung loose. He placed the hanging finger under his foot and tore it off from the hand, and then rushed forward. Knowing that the Muslims were fighting against very heavy odds and his own weakness, he paused for a moment. He at once recovered from his despair and said to himself: "O, Heart! What makes you wait now? Is it for the love of wife? If so, then I divorce her this very moment. Is it for the slaves? Then I set them all free. Is it for the garden? I give it over in Sadaqah."

He then recited a few couplets, which meant: "O, Abdullah! You have to go down after all; whether you do it willingly or unwillingly. You have had enough of peace. O you, who are only a drop of dirty fluid! See how the disbelievers are

attacking the Muslims. Why does Jannat not attract you? Even if you are not killed in this battle, remember you have to die one day."

He then got down from his horse. Meanwhile his cousin brought him a piece of meat, saying, "You have had neither food nor sleep for many days. Eat this and take a little rest before you fight."

He held the slice and was about to eat it when he heard an uproar of the enemy's attack from one direction. He at once threw away the slice and jumped into the crowd, striking with his sword till he was killed.

The history of Sahaabah ﷺ is full of stories which show that worldly pleasures were nothing in their eyes, and their only concern was to get success in the Hereafter.

The Story of Saeed bin Jubair and Hajjaj Bin Yusuf

We see the same spirit even in their successors (the Tabi'ees). I close this chapter with an account of Saeed bin Jubair, who is a famous Tabi'ee. Nabi ﷺ has said:

اَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَنٍ جَآئِرٍ

"To utter truth in the face of a tyrant is the best Jihad."

This is a story of Jihad of that type. At that time, Hajjaj bin Yusuf, the well-known blood-shedder was in power. Hajjaj's harshness and oppression are well known in human history.

The rulers in those days, in spite of their shortcomings, never delayed in propagating the faith, but comparing them with the just and Allah fearing rulers, they are still regarded as the worst among the rulers. He was the viceroy of King Abdul Malik bin Marwan over Hijaz and Iraq. The King lived in Damascus and Hajjaj had his headquarters at Koofah. Saeed bin Jubair had fought against Hajjaj on the side of Ibnul Ash-ath. After the defeat, Saeed ﷺ ran away and took shelter in Makkah. The Government posted a very strict person as the Governor of Makkah, with instructions to arrest Saeed. The Governor gathered all the people of Makkah and read before them the order of Abdul Malik, which said: "Any person who gives shelter to Hadhrat Saeed ﷺ shall meet the same fate as Hadhrat Saeed ﷺ himself."

He then announced to the people: "By Allah, I must kill the person who gives shelter to Hadhrat Saeed ﷺ, His and his neighbours houses shall be demolished to the ground."

Hadhrat Saeed ﷺ was arrested with great difficulty and sent to Koofah. When he was brought before Hajjaj, the following conversation took place:

Hajjaj:	"What is your name?"
Hadhrat Saeed:	"My name is Saeed (which means fortunate)."
Hajjaj:	"What is your father's name?"
Hadhrat Saeed:	"Jubair (which means trimmed)."

Hajjaj:	"No, you are in fact Shaqi (which means wretched), son of Kusair (which means a broken thing)."
Hadhrat Saeed:	"My mother knew my name better than you do."
Hajjaj:	"You are shameful and your mother is also shameful."
Hadhrat Saeed:	"The Knower of the hidden things is someone else".
Hajjaj:	"Look! I am putting you to sword."
Hadhrat Saeed:	"Then my mother was right in giving me this name."
Hajjaj:	"I shall send you to Jahannum."
Hadhrat Saeed:	"If I knew that you had that power, I would have taken you as my god."
Hajjaj:	"What is your belief about Nabi ﷺ?"
Hadhrat Saeed:	"He was a messenger of Mercy and a Nabi of Allah, sent with the best guidance for the whole creation."
Hajjaj:	"What do you say about the Khulafaa?"
Hadhrat Saeed:	"I am not a guardian over them. Everybody

	is responsible for his own actions."
Hajjaj:	"Who is the most high-ranking of the four Khulafaa?"
Hadhrat Saeed:	"The one who had been able to please Allah ﷻ more than the rest."
Hajjaj:	"Which of them had been able to please Allah ﷻ more than the rest?"
Hadhrat Saeed:	"This is known only to Him, Who knows what is hidden in the bosoms and what the hearts conceal."
Hajjaj:	"Is Ali in Jannat or in Jahannum?"
Hadhrat Saeed:	"I can only answer after I visit the two places and meet their occupants"
Hajjaj:	"How shall I fare on the Day of Qiyaamah?"
Hadhrat Saeed:	"I am not fit to receive the knowledge of the unseen?"
Hajjaj:	"You do not intend to tell me the truth."
Hadhrat Saeed:	"But I did not tell a lie either."
Hajjaj:	"Why do you never laugh?"
Hadhrat Saeed:	"I do not see anything to laugh at. Why should one laugh when he is created from dust and has to appear on the Day of

	Qiyaamah and is always surrounded by problems?”
Hajjaj:	“But I laugh.”
Hadhrat Saeed:	“Allah ﷾ has created us with different temperaments.”
Hajjaj:	“I am going to kill you now.”
Hadhrat Saeed:	“The time and manner of my death has already been decided”
Hajjaj:	“Allah ﷾ has favoured me over you.”
Hadhrat Saeed:	“Nobody can be proud of their relation with Allah ﷾, unless he knows his position; and Allah ﷾ is the only knower of the unseen."
Hajjaj:	“Why should I not be proud of my relationship with Allah ﷾, when I am with the Amir-ul-Mominin and you are with the rebels?”
Hadhrat Saeed:	“I am with the other Muslims. I myself avoid mischief, but nobody can change the decision of Allah ﷾.”
Hajjaj:	“What do you say about what we collect for Amir-ul-Mominin?”
Hadhrat Saeed:	“I do not know what you collect for him."

Hajjaj:	"Are our collections not good?"
Hadhrat Saeed:	"You have collected them, and you are the best judge."
Hajjaj:	"Do you like any of these things for your self?"
Hadhrat Saeed:	"I only like the things which Allah ﷻ likes."
Hajjaj:	"Curse to you!"
Hadhrat Saeed:	"Curse is for the person who is deprived of Jannat and is made to enter Jahannum."
Hajjaj:	(Angry) "Say how I should kill you?"
Hadhrat Saeed:	"As you would like to be killed yourself."
Hajjaj:	"Should I forgive you?"
Hadhrat Saeed:	"Allah's ﷻ forgiveness is real. Your forgiveness is of no value."
Hajjaj:	To the executioner "Kill this man!"

Hadhrat Saeed رضي الله عنه laughed while he was being taken to be killed. Hajjaj was informed of this. He called him back.

Hajjaj:	"What made you laugh?
Hadhrat Saeed:	"Your daring nature with Allah ﷻ and His mercy to you."

Hajjaj: "I am killing a person who has caused division among the Muslims." (Commanding the executioner) "Kill him in front of me."

Hadhrat Saeed: "Let me say my Salaah of two rakaats."

After finishing Salaah, he faced the Qiblah and recited:

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِیْفًا وَّمَآ اَنَا مِنَ الْمُشْرِکِیْنَ

"Verily, I have turned my face toward Him Who created the heavens and earth, is Haniff (worships Allah ﷻ alone) and I am not of the idolaters"

Hajjaj: "Turn him from our Qiblah and let him face the Qiblah of the Christians, who also caused conflict and dispute among their community." His face was immediately turned towards the other direction.

Hadhrat Saeed: اَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ

"And which ever way you turn, there is Allah's presence", (SII: V115) "Who is the knower of the hidden thoughts."

Hajjaj: "Make him lie on his face. We are only responsible for appearance." (Hadhrat Saeed رضي الله عنه was made to lie on his face.)

مِنْهَا خَلَقْنٰكُمْ وَ فِيْهَا نُعِيْدُ كُمْ وَ مِنْهَا نُخْرِ جُكُمْ تَارَةً اُخْرٰى

Hadhrat Saeed: "From the (earth) did we create you, and into it shall we return you, and from it shall we bring you out once again." (S 20: V55)

Hajjaj: "Kill him"

Hadhrat Saeed: "I call you to witness what I recite",

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

I bear witness that there is no god except Allah, who is all alone and who has no partner and I bear witness that Muhammad j is His slave and His Nabi."

He was then beheaded

اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ

(Inna lillahi wa inna ilaihi raaji oon).

After the execution, a great amount of blood flowed from Hadhrat Saeed's (Rahmatullahi alaih) body. Hajjaj himself wondered greatly at it. He inquired the reason from his doctors, who said: "His calmness and self-control at the time of death had kept his blood in its original form. Generally, people to be executed are scared and so afraid of death that their blood curdles and does not flow freely."

There are many such incidents in the records of the Taabi'een. Hadhrat Imam Abu Hanifa (Rahmatullahi alaih), Hadhrat

Imam Malik (Rahmatullahi alaih), Hadhrat Imam Ahmad bin Hambal (Rahmatullahi alaih) and other pious people had to undergo trials and tribulations because of their truthfulness; but they remained steadfast on the righteous path.

Chapter Eight

ZEAL FOR KNOWLEDGE

The Kalimah is the heart of Islam and the basis for all success. No good action is acceptable without faith in the Kalimah. The Sahaabah ﵃, therefore, devoted most of their energy, especially in the early days of Islam, to the spreading of the Kalimah and to fighting the forces that challenged it. Although their activities left them very little time to drink deep from the ocean of knowledge with the firmness demanded from it, yet their keenness has left us a legacy in the form of knowledge about the Qur'aan and Hadith, which is highly praiseworthy and a glaring example. When Sahaabah ﵃ got a little spare time from the work that kept them busy in the beginning of Islam and also when the number of people accepting Islam grew to a large number, Allah ﷻ revealed the following verse of the Quraan:

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ

The believers should not all go out (in the path of Allah ﷻ) together. A group from every expedition should remain behind, so that they could devote themselves to study Deen, and warn the people when they return, so that they guard themselves (against evil). (S9: V122)

Hadhrat Abdullah bin Abbas رضي الله عنه says:" The verses of the Quraan which were revealed in the beginning of Islam, demanded every Muslim to move out in the path of Allah سبحانه وتعالى: for example

إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

39. If you do not go forth, Allah will punish you severely and replace you with another nation. You would not harm Allah in the least. Allah has power over all things. (S9: V39)

انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ

41. Go forward, (whether equipped) lightly or heavily, and strive and struggle, with your goods and yourselves, in the cause of Allah. (S9: V41)

These verses were later retracted by the following verse, which advised only a party from each group to leave their places.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ
لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

122. The believers should not all go out (in the path of Allah() together. A group from every expedition should remain behind, so that they could devote themselves to study Deen, and warn the people when they return, so that they guard themselves (against evil). (S9: V122)

The Sahaabah رضي الله عنهم were very few in number and had many responsibilities towards the deen of Islam. Allah سبحانه وتعالى therefore, gifted them with many qualities. After the Sahaabah رضي الله عنهم, Islam spread far and wide and the Muslims increased in number. Again, the people, who came later, lacked the qualities of the Sahaabah رضي الله عنهم. Allah سبحانه وتعالى then caused different people to specialise in the different branches of Islamic learning. Mohaddithin were to devote themselves to the collection and propagation of Hadith. Similarly, each group for example the Fuqaha (jurists), Soofia (Experts in Zikr), Qurraa (Experts in recitation of Qur'aan), Mujahideen (Fighters in the path of Allah سبحانه وتعالى), etc, had its own field to take up as a full-time task. This was necessary at that time, otherwise the different branches of Islamic learning would not have developed, as it is difficult for one man to specialize in all the branches. Ambiyaa عليهم السلام, and especially Muhammad ﷺ the leader among them, was particularly gifted with this quality. This will explain why the stories of other famous personalities, besides the Sahaabah رضي الله عنهم have also been narrated in this chapter.

Sahaabah's رضي الله عنهم group for Fatwa

Although all the Sahaabah رضي الله عنهم, along with their commitment in Jihad and propagation of faith, were devoted to acquiring and spreading of knowledge, yet there was a group of Sahaabah رضي الله عنهم who were totally entrusted with Fatwa, even during the lifetime of Nabi ﷺ.

The panel comprised of the following Sahaabah: Hadhrat Abu Bakr ﵁, Hadhrat 'Umar ﵁, Hadhrat Uthmaan ﵁, Hadhrat Ali ﵁, Hadhrat Abdur Rahman bin 'Auf ﵁, Hadhrat Ubayy bin Kaab ﵁, Hadhrat Abdullah bin Mas'ood ﵁, Hadhrat Mo'aaz bin Jabal ﵁,Hadhrat Ammaar bin Yaasir ﵁, Hadhrat Hu-zaifah ﵁, Hadhrat Salman Farsi ﵁, Hadhrat Zaid bin Thabit ﵁, Hadhrat Abu Musa ﵁, Hadhrat Abu Darda ﵁. To give Fatwa during the lifetime of Nabi ﷺ was a great honor and privilege for these Sahaabah, and speaks of their deep and reliable knowledge.

Hadhrat Abu Bakr ﵁ burns his collections

Hadhrat A`ishah ﵂ says: "My father, Hadhrat Abu Bakr ﵁, had a collection of five hundred Ahaadith. One night I noticed that he was very restless. He was tossing about in bed and could not sleep. I got worried over this and asked him 'Are you suffering from any trouble or worried about anything.' However he did not speak and remained restless throughout the night. Next morning he called me and said, 'Bring the collection of Hadith that I gave you to keep.' I brought the book and he set fire to it, till it was burnt. He said, 'The collection contained many Ahaadith that I had heard from other people. I thought that if I died and left behind a Hadith accepted as authentic by me, but really not authentic, then I should have to answer for that."

It was Hadhrat Abu Bakr's ﵁ zeal for knowledge that caused him to compile a book of five hundred Ahaadith. But it was due to his extreme carefulness that he burnt the collection.

The Sahaabah ﷺ were very careful and cautious about Hadith. That is why you find very few Ahaadith narrated by the famous Sahaabah ﷺ. Those people who do not hesitate to quote a Hadith (without authority) in their sermons from the pulpit should take a lesson from this story. Hadhrat Abu Bakr ﷺ remained in Nabi's ﷺ company for most of his time.

Many of the Sahaabah ﷺ used to say: "Hadhrat Abu Bakr ﷺ was the most learned amongst us,"

After the death of Nabi ﷺ, when the selection of the Khalifah was being discussed, Hadhrat Abu Bakr ﷺ advised the people quoting all the relevant aayaat of the Qur'aan and all such Ahaadith of Nabi ﷺ which dealt with the virtues and qualities of the Ansaar.

This shows how much knowledge of the Qur'aan he had and how many Ahaadith he remembered. In spite of all this, there are very few Ahaadith that have been narrated by Hadhrat Abu Bakr ﷺ. For similar reasons, Imam Abu Hanifah (RA) too was not so free in reporting Hadith.

Hadhrat Mu'sab bin Umair ﷺ carries out Tabligh

A story about Hadhrat Mus'ab bin Umair ﷺ has already been given in Chapter VII. When the first group of people from Madinah embraced Islam in Mina, Nabi ﷺ sent Hadhrat Mus'ab bin Umair ﷺ to go with them to Madinah to teach Islam and preach to others. He remained busy all the time in teaching the Qur'aan and other Islamic practices to the

people. He stayed with Hadhrat As'ad bin Zararah ﷺ and was known as 'Muqree' (the teacher).

Sa'd bin Ma'az and Usaid bin Hudhairiyah, who were among the chiefs of Madinah, did not like Hadhrat Mus'ab's ﷺ activities.

Sa'd said to Usaid: "You go to As'ad and tell him that we do not approve of him bringing a stranger to Madinah, who will mislead the poor and simple people of the town."

Usaid went to Hadhrat As'ad ﷺ and talked to him very harshly.

Hadhrat As'ad ﷺ said to him: "You listen to him first and if you like his teachings, you may accept them; if not, you have every right to criticize and stop him."

Usaid agreed to it. Hadhrat Mus'ab ﷺ then explained the virtues of Islam and recited a few verses of the Holy Qur'aan before him.

Usaid said: "These teachings are excellent and these verses are simply beautiful. How do you admit a person to your religion?"

Hadhrat Mus'ab ﷺ said: "You take a bath, put on clean clothes and recite the Kalimah."

Usaid immediately followed these instructions and embraced Islam. He then went to Sa'd and brought him to Hadhrat Mus'ab ﷺ to listen to his Tabligh. Sa'd also

embraced Islam. As soon as Sa'd had accepted Islam, he went to the people of his clan (Banu Ash-hal) and said to them: "What type of person do you think I am?"

They replied: "You are the best and the noblest of the clan."

He then said: "I have vowed not to talk to your men and women until you all embrace Islam and believe in Muhammad ﷺ."

All the men and women of Banu Ash-hal tribe embraced Islam there and then. Hadhrat Mus'ab ؓ began to teach and train them in Islam.

When somebody embraced Islam, then he immediately began to preach it. Every one of them considered it compulsory upon himself to preach and teach to others what he knew about Islam. His trade, farm or occupation did not stop him from Tabligh.

Hadhrat 'Ubayy bin Ka'ab ؓ Teaches Hadith

Hadhrat Ubayy bin Ka'ab ؓ is one of the most famous Sahaabah and was an expert in the recitation of the Qur'aan. Very few Arabs were educated before Islam, and he was one of them. Nabi ﷺ used to read out the revealed Qur'aan to him. He memorised the Qur'aan during the life time of Nabi ﷺ and had a thorough understanding of it.

Nabi (is reported to have said: "Hadhrat Ubayy bin Ka'ab ﷺ is the greatest Qari of my Ummat."

He used to finish the entire Qur’aan in eight nights in Tahajjud Salaah.

Nabi ﷺ once said to him: "I have been commanded by Allah ﷻ to recite the Qur’aan to you."

He said: "O, Nabi of Allah! Did Allah ﷻ mention me by my name?"

Nabi ﷺ replied: "Yes, He mentioned you by your name."

Tears began to roll down his cheeks with extreme joy.

Hadhrat Jundub bin Abdullah ﷺ says: "When I went to Madinah to gain knowledge, I found that people were sitting in groups and each group was handed over to a teacher. In one of the groups I saw a person, dressed in two sheets of cloth, teaching Hadith and looking like a traveler. I asked the people, 'Who is this person?' They said, 'He is our respected Imam, Hadhrat Ubayy bin Ka’ab ﷺ.' When he finished teaching, I followed him to his house. He was staying in a very old and rundown building, with little or no furniture. I noticed Hadhrat Ubayy ﷺ living a very simple and poor life."

Hadhrat Ubayy ﷺ says: "Once Nabi ﷺ tested me in my knowledge of the Qur’aan. He asked me, 'Ubayy, which is the noblest verse of the Qur’aan?' I said, 'Allah and His Nabi ﷺ know best.' He again asked me the same question

and I gave the same humble and respectful reply. When he put the same question to me once again, I replied, 'The noblest verse in the Qur'aan is *Aayatul Kursi (SII: V255)*.' My reply made him very happy. He said, 'May Allah ﷻ bless you through your knowledge.' Once, when Nabi ﷺ was leading the Salaah, he missed one verse. Hadhrat Ubayy ؓ pointed out the correction from behind. On finishing Salaah, Nabi ﷺ inquired, 'Who corrected me?' He was told that it was Hadhrat Ubayy bin Ka'ab ؓ. He remarked, 'I also thought that it was him.'"

In spite of his devotion to knowledge and his special job of writing the Qur'aan, he took part in all the battles by the side of Nabi ﷺ. He did not miss a single battle or expedition led by Nabi ﷺ.

Hadhrat Huzaifah's ؓ concern regarding evil

Hadhrat Huzaifah ؓ is one of the well-known Sahaabah. He is known as the 'Keeper of Secrets'. Nabi ﷺ had revealed to him the names of the Munafiqin and had informed him the order of all the evils which the Muslims were to face till the last day. He gave him full details (viz. the name of the mischief maker, his parents' names, his community, etc.) about the incidents that were going to affect three hundred or more people.

Hadhrat Huzaifah ؓ says: "Other people used to ask Nabi ﷺ about good things, while I always asked him about the

evil and unpleasant events, so that I might guard against them."

He then narrated the following conversation with Nabi ﷺ

Huzaifah رضي الله عنه: "O, Nabi of Allah ﷺ, Shall we slip back to evil, after the good that you have brought us?"

Nabi ﷺ: "Yes. The evil is coming."

Huzaifah رضي الله عنه: "Shall we have good again after that evil?"

Nabi ﷺ: "Huzaifah! Go and read the Qur'aan, ponder on its meaning and follow its orders."

However Huzaifah's رضي الله عنه worry grew even more and he continued his questions about evils that were to afflict the Muslims.

Huzaifah رضي الله عنه: "O Nabi of Allah ﷺ, tell me if good will come after the evil ?"

Nabi ﷺ: "Yes, good will come again, but the hearts of the people will not be as clean as before."

Huzaifah رضي الله عنه: "And will there by any evil coming after this good?"

Nabi ﷺ: "Yes, There will be such persons who will mislead the people and take them to Jahannum."

Huzaifah رضي الله عنه:"What should I do if I witness that time?"

Nabi ﷺ: "If there is a group of Muslims united under one Amir, then join them, otherwise separate yourself from all such groups and be hidden in a corner, or take protection under a tree (i.e., in a forest) and remain there till you die."

As Nabi ﷺ had revealed to him the identities of the Munafiqin of that time, Hadhrat Umar رضي الله عنه used to ask him: "Is there any Munafiq among my deputies?"

He once replied: "Yes. There is one, but I shall not reveal his name." Hadhrat Umar رضي الله عنه sent the man home, probably by his own Judgment.

Whenever somebody died, Hadhrat Umar رضي الله عنه would ask if Hadhrat Huzaifah رضي الله عنه was participating in the janaaza Salaah. If Huzaifah رضي الله عنه was not present, then Hadhrat Umar رضي الله عنه would also not attend that funeral. When Hadhrat Huzaifah رضي الله عنه was about to die, he cried in concern and discomfort.

People asked him: "Are you weeping over your departure from this world?"

He replied: "No, I am not weeping over that. I love to die. I am weeping because I don't know, at this time of my departure from this world, whether Allah سبحانه وتعالى is pleased with me or not."

He then made Dua: "O, Allah ﷻ! these are the last moments of my life. You know that I have always loved you. Bless my meeting with you.

Hadhrat Abu Hurairah's ؓ Memory for Hadith

Hadhrat Abu Hurairah ؓ is another famous Sahaabi. No other person has narrated as many Ahaadith as he has done. He embraced Islam in 7 A.H. and as Nabi ﷺ died in 11 A.H., he had been with him for four years only. People used to wonder how he could remember so many Ahaadith in such a short period.

He explains this himself, saying: "People wonder how I report so many Ahaadith. The fact is that while my Muhaajir brothers remained busy in business and my Ansaar brothers did their farming, I was always with Nabi ﷺ. I was among the people of Suffah. I never cared to earn my living. I was happy with the little food that Nabi ﷺ gave me. I would be with Nabi ﷺ at times when no one else was there. I once complained to Nabi ﷺ about my poor memory. He said, 'Spread your shawl!' I did so. He made some signs on the shawl with his own hands and said, 'Now wrap this shawl around you.' I wrapped it around my chest. Since then, I have never forgotten anything that I had wished to remember."

The people of Suffah were living in Nabi's ﷺ Musjid. They had no regular source of income. They were the guests of Nabi ﷺ, who gave them Sadaqah and shared with them the

gifts that he received. Abu Hurairah ﵁ was one of them. He would sometimes go without food for days together and would sometimes behave like a mad person due to excessive hunger, as we have already seen in Chapter III. In spite of such difficulties, he was always occupied in memorizing the sayings of Nabi ﷺ.

This enabled him to narrate such a large number of Ahaadith. Imaam Ibn Jauzi (RA) has attributed as many as 5374 Ahaadith to him. Once he narrated the following Hadith:

"A person participating in a funeral gets one Qeeraat of reward if he returns after the funeral service, but gets two Qeeraats of reward if he remains there till the burial is over, and one Qeeraat is weightier than mount Uhud."

Hadhrat Abdullah bin 'Umar ﵁ heard this and doubted the authenticity of the Hadith, saying: "O, Abu Hurairah! Think before you speak."

Hadhrat Abu Hurairah ﵁ got upset over this and took Hadhrat Abdullah bin Umar ﵁ to Hadhrat 'A`ishah ﵁ and said to her: "O, Ummul-Mo'minin, I request you to say by Allah if you have heard from Nabi ﷺ the Hadith regarding Qeeraats of reward?"

She said: "Yes. I have heard this Hadith."

Hadhrat Abu Hurairah ﵁ then said to Hadhrat Abdullah bin Umar ﵁: "During Nabi's ﷺ time, I had no tree to plant in the orchard and no goods to sell in the market. I was always

with Nabi ﷺ. My only job was to memorise what Nabi ﷺ said, and to eat only what he gave me."

Hadhrat Abdullah bin Umar ؓ said: "No doubt. Of us all, you were the most regular in his presence and therefore most informed about Nabi ﷺ."

With all these achievements, Hadhrat Abu Hurairah ؓ says: "I recite Istighfaar 12 000 times daily."

He had a piece of thread with 1 000 knots. He would not go to sleep until he had said Subhanallah on all of these knots.

Death of Musailamah and Compilation of the Qur'aan

Musailamah, who was a liar, called himself a prophet even during the lifetime of Nabi ﷺ. After the death of Nabi ﷺ, people of weak faith, especially among the travelling Arabs, began to leave Islam and become rebels and non Muslims. Musailamah took advantage of the situation and succeeded in causing a large number of people to follow him. Hadhrat Abu Bakr ؓ decided to put a stop to this attack on Islam. A fierce battle was fought with Musailamah, in which the Muslims won with the help of Allah ﷻ and Musailamah was killed. However, a good number of Sahaabah ؓ, including many Huffaz, lost their lives.

After this battle, Hadhrat Umar ؓ went to Hadhrat Abu Bakr ؓ and said: "Many Huffaz have been killed in this battle. I am afraid that we are likely to lose a good portion of the Qur'aan if we have to fight a few more battles and suffer a loss of

Hufaaz at this rate. I therefore suggest that the Qur'aan may be collected and safeguarded in the form of one complete book."

Hadhrat Abu Bakr ﵁ stated: "How can I undertake something that was not done in the lifetime of Nabi ﷺ ?"

However Hadhrat Umar ﵁ was firm on his point so much so that Hadhrat Abu Bakr ﵁ agreed to it. He sent for Hadhrat Zaid bin Thabit ﵁ and informed him of what had been discussed between him and Hadhrat Umar ﵁ and then said: "You are young and intelligent. Everybody considers you trustworthy. Moreover, you were chosen by Nabi ﷺ with the writing of the Qur'aan during his lifetime. I therefore request you to go to the people and collect the Qur'aan from them and compile it in a book form."

Hadhrat Zaid ﵁ says: "By Allah, if Abu Bakr ﵁ had asked me to shift a mountain from one place to another, it would not have been so hard for me as the compilation of the Qur'aan. I said, 'How do you both dare to take up something which was not done by Nabi ﷺ? They explained to me their point, till Allah ﷻ made the truth dawn on me, and I also was certain of the importance of the task. I then started going to the people and collecting the Qur'aan from those who had written it and from those who had learnt it by heart, till the final collection was ready."

Look at the spirit of the Sahaabah ﵃ with regards to how strictly they followed Nabi ﷺ. Shifting of a mountain from its

position was not as difficult for them as doing a thing that they had not seen Nabi ﷺ doing. Allah ﷻ gave them the honor of providing the greatest service to Islam by collecting the Qur'aan, which is the source-book of Islam. Hadhrat Zaid ؓ was so particular and careful that he would only accept the verses when these were proved to be written during the lifetime of Nabi ﷺ and only after they were duly confirmed by the recitation of those who had memorized the Qur'aan.

Thanks to the efforts of Hadhrat Zaid ؓ. No doubt, he had to go from door to door and person to person, before Allah ﷻ made it possible for every word revealed to be collected and compiled. Hadhrat Zaid ؓ was always assisted by Hadhrat Ubayy bin Ka'ab ؓ, whom Nabi ﷺ had declared a great expert in Qur'aanic knowledge. The Muslims of all times are highly grateful to the Sahaabah ؓ for their wonderful achievement.

Hadhrat Abdullah bin Mas'ood's ؓ carefulness about Hadith

Hadhrat Abdullah bin Mas'ood ؓ is one of those famous Sahaabah who was given the duty of passing Fatwa, even during the lifetime Nabi ﷺ. He had been in the fold of Islam since its beginning and was one of the emigrants to Abyssinia. He accompanied Nabi ﷺ in all his battles and worked as his assistant. He carried the shoes of Nabi ﷺ, provided him with a pillow when he needed one, and brought him water for his Wudhu. He was therefore called

"The Keeper of the shoes", "The Keeper of the Pillow" and "The Manager of Wudhu."

Nabi ﷺ once said: "Abdullah bin Mas'ood رضي الله عنه is the only person whom I can safely appoint as an Amir without consulting anybody."

He was allowed by Nabi ﷺ to visit him at all times. Nabi ﷺ is reported to have said:

1) "If you want to recite the Quraan as it was revealed to me, then copy the recitation of Abdullah bin Mas'ood."

2) "Believe in what Abdullah bin Mas'ood رضي الله عنه narrates about me."

Hadhrat Abu Moosa Ash`ari رضي الله عنه says: "Abdullah bin Mas'ood رضي الله عنه and his mother visited Nabi's ﷺ house so often and were so at home there that the people of Yemen, who had come to see Nabi ﷺ, took them as one of the Ahlul Bait (family members)." Although he was so near to Nabi ﷺ, yet he was very careful about narrating the words of Nabi ﷺ.

Hadhrat Abu Amir Shai-bani رضي الله عنه says: "I stayed with Abdullah bin Mas'ood رضي الله عنه for one year. I never heard him ascribe any words directly to Nabi ﷺ. Whenever he intended doing so, he would shiver with fear."

Hadhrat 'Amr bin Maimoon رضي الله عنه says: "I have been visiting Abdullah bin Mas'ood رضي الله عنه every Thursday for one year. I never heard him ascribe any words directly to Nabi ﷺ. Once, when narrating Hadith, he uttered the words 'Nabi ﷺ said

so,' then his body began to shiver, his eyes became full of tears, his forehead sweated, his veins swelled and he said, 'Insha-Allah' Nabi ﷺ said so, or he said something like that, though it might be something less or something more.'"

Look at the Sahaabah's ؓ caution and care about Hadith.

Nabi ﷺ said: "A person who attributes anything to me, which I have not said, is making his home in Jahannum."

This is why the Sahaabah ؓ, though speaking and doing everything according to the instructions and example of Nabi ﷺ, were afraid of attributing any words to Nabi ﷺ, in case they should differ from what Nabi ﷺ had actually uttered. On the other hand, we go on quoting Ahaadith without being sure of their authenticity and fear not the serious penalty of wrongly attributing anything to Nabi ﷺ. It may be mentioned that the Fiqah Hanafiyah is based mostly on the Ahaadith narrated by Hadhrat Abdullah bin Mas'ood ؓ.

A Person Travels from Madinah to Damascus for One Hadith

Kathir bin Qais narrates: "I was sitting with Hadhrat Abu Darda ؓ in a musjid in Damascus, when a person came to him and said, 'O, Hadhrat Abu Darda ؓ, I have come all the way from Madinah to learn one Hadith from you, as I understand that you have heard it directly from Nabi ﷺ"

Hadhrat Abu Darda ﷺ asked: "Have you any other business in Damascus?"

The person replied: "No"

Hadhrat Abu Darda ﷺ again asked: "Are you sure that you have no other work in Damascus?"

The person replied: "I have come to this place with the sole purpose of learning this Hadith."

Hadhrat Abu Darda ﷺ then replied: "I have heard Nabi ﷺ saying, 'Allah ﷻ eases the way to Jannat for one who travels some distance to seek knowledge. The Malaaikah spread their wings under his feet and all things in the heavens and earth (even the fish in the water) make Dua for his forgiveness. The greatness of a person possessing knowledge over a person doing worship is as the greatness of the moon over the stars. The Ulama are the inheritors of Ambiyaa عليهم السلام. The inheritance of Ambiyaa عليهم السلام is neither gold nor silver. Their inheritance is knowledge. A person who acquires knowledge acquires a great wealth."

Hadhrat Abu-Darda ﷺ, who was a leader amongst the Sahaabah ﷺ, possessed very sound knowledge in religion. He is called 'Hakim-ul-Ummah' (The Sage of Islam).

He once said: "Before Islam, I lived on trade. After accepting Islam, I tried to combine the service of Allah ﷻ with my business, but I could not do so. I therefore gave up the business and devoted myself solely to the service of Allah

ﷻ. Now if I have a shop at the gate of a musjid and therefore have no fear of losing a single Salaah, and even if the shop gives me a daily profit of 40 dinars to spend the whole amount in the path of Allah ﷻ, even then I am not willing to turn to business."

Somebody inquired the reason, he replied: "Because of the fear of giving an account on the day of Qiyaamah."

He used to say: "I love death, so that I may meet Allah ﷻ. I love poverty, so that I may be humble. I love sickness, so that I may be forgiven by Allah ﷻ."

In this story, we find a person traveling all the way from Madinah to Damascus for the sake of one Hadith. This was not at all hard for those people.

Hadhrat Sha'abi (Rah-matullahi alaih) is a famous Muhaddith of Koofa. He once narrated a Hadith to one of his students and said: "You are listening to this Hadith while sitting in your home town. People had to travel all the way to Madinah for even less important things, because Madinah was the only seat of learning in those days."

Saeed ibnul Musayyab (Rahmatullahi alaih) is a famous Taabiee. He says: "For each Hadith that I have learnt, I had to travel on foot for days and nights together."

Imam Bukhari (Rahmatullahi alaih) was born in Shawwal 194 A.H. He started learning Hadith in 205 A.H. i.e., when he was only eleven. He had memorised all the books written by

Abdullah bin Mubarak (Rahmatullahi alaih), while he was in his early teens. After collecting Ahaadith from all the learned men of his own locality, he set out in 216 A.H. in search of further knowledge. His father died and he could not leave his widowed mother alone. He therefore took her with him on his long and exhausting journey to Balkh, Baghdad, Makkah, Basra, Koofah, Asqalan, Hims and Damascus. He collected all the available Ahaadith from these seats of learning. He was accepted as an expert in Hadith, while he had not a single hair on his chin.

He writes: “I was eighteen when I compiled the Fatwah of the Sahaabah ﵃ and Tabi'ees."

Hashad (Rahmatullahi alaihe) and one of his companions said: "Bukhari and the two of us used to go together to the same teacher. We noted down all the Ahaadith that we learnt, but he wrote nothing. After many days we said to him, 'Bukhari, you are wasting your time.' He kept quiet. When we warned him again and again, he said, 'You are now irritating me too much. Bring your notes.' We brought our notes, which covered about 15,000 Ahaadith. He, to our utter amazement, recited all those Ahaadith by heart."

Hadhrat Ibn Abbas's ﵄ Thirst for Knowledge

Hadhrat Abdullah bin Abbas ﵄ says: "After the passing away of Nabi ﷺ, I said to an Ansaari friend of mine, 'Nabi ﷺ is not with us now, but a large number of Sahaabah are still amongst us. Let us go to them and acquire knowledge of the Islamic

practices'. He said, 'Who is going to approach you for learning a regulation in the presence of these famous Sahaabah ﷺ?' I was not discouraged. I kept up my search for knowledge and approached every person who was thought to have heard something from Nabi ﷺ. I managed to gather ample information from the Ansaar. If, on my visit to one of the Sahaabah ﷺ, I found him asleep, I spread my shawl at the gate and sat waiting. Sometimes my face and body would get covered with dust, but I kept sitting till they woke up and I was able to contact them. Some of them said: 'Abdullah you are the cousin of Nabi ﷺ, you could have sent for us. Why did you take the trouble of coming to our places?' I said to them: 'I must come to you, for I am a student and you are my teachers.' Some people for whom I had waited said: 'Since when have you been waiting for us?' I informed them that I had been sitting there for a pretty long time. They said: 'What a pity, you could have awakened us from our sleep.' I said: 'I did not like to disturb you for my own sake.' I thus carried on my search till there came a time when people began to flock to me for learning. My Ansaari friend realised this at that time and remarked, 'This boy has surely proven himself more sensible than us.''

It was this devotion to knowledge, which caused Hadhrat Abdullah bin Abbas ﷺ to be known as Hibr-ul-Ummat (the most learned man of Islam) and Bahrul Ulum (ocean of knowledge) in his time.

At the time of his death, he was in Taif. Hadhrat Muhammad bin Ali ؓ led the funeral service and said: "Today we have lost our saintly leader."

Hadhrat Abdullah bin Umar ؓ says: "Abdullah bin Abbas ؓ is noted for his knowledge regarding the occasions when various verses of the Qur'aan were revealed."

According to Hadhrat Umar ؓ, Hadhrat Ibne Abbas ؓ is one of the most eminent Ulama of Islam. This is all due to his hard effort in acquiring knowledge. He could not have attained this position if he had considered himself a member of Nabi's ﷺ family and as such demanded respect from the people instead of going to them for knowledge.

Nabi ﷺ has said: "Be most humble and respectful to persons from whom you receive knowledge."

Mujahid says: "A proud or shy student cannot gain much."

Hadhrat Ali ؓ says: "I am a slave to the person who has taught me even a single word. He may sell me or set me free."

Hadhrat Yahya bin Kathir (Rahmatullahi alaih) says: "Knowledge and easy living cannot go hand in hand."

Hadhrat Imam Shaf'i (Rahmatullah alaih) says: "A student who learns half-heartedly and ungratefully can never succeed. A student who is humble and hard-living often reaches his goal."

Mughirah says: "We feared our teacher Hadhrat Ibrahim (Rahmatullah alaih) more than even the kings of our times."

Hadhrat Bukhari (Rahmatullah alaih) writes about Yahya bin Ma'een, the famous Mohaddith: "I have never seen a person more respectful to the Muhadthin than Yahya."

Imam Abu Yusuf (Rahmatullah alaih) says: "I have heard from famous people that a student who does not respect his teacher is never successful."

This story shows that Hadhrat Abdullah bin Abbas ﷶs was very humble and respectful to those from whom he learnt Islam. It also shows his devotion to knowledge. He did not mind any amount of effort or difficulty in going to persons who had some knowledge of Hadith. In fact, nothing can be achieved without hardship.

As the Arabic proverb goes

مَنْ طَلَبَ الْعُلٰى سَهِرَ اللَّيَالِيْ

"A person who wishes to exceed others must burn the midnight oil."

It is said about Hadhrat Harith bin Yazid, Hadhrat Ibn Shubrumah, Hadhrat Qa'qaa, and Hadhrat Mughirah (Rahmatullahi alaihim) that they held discussions over Deeni matters among themselves after Isha and would not disperse before the Azaan of Fajr.

Hadhrat Laith bin Sa'eed (Rahmatullah alaih) says: "Imam Zuhri (Rahmatullah alaih) sat after Isha Salaah with Wudhu and continued his discussion on Hadith until it was time for Fajr Salaah."

Darawardi says: "I saw Imam Abu Hanifa and Imam Malik in Nabi's ﷺ Musjid after Isha, discussing some religious point very calmly and without offending each other. They returned only after performing Fajr Salaah."

On his death, Ibn Furat Baghdadi (Rahmatullah alaih) a Muhaddith, left eighteen boxes full of books. Most of these books were written in his own hand. He is famous amongst the Muhaddithin for his reliable and systematic record.

Ibn Jauzi (Rahmatullah alaih) is another famous Muhaddith. He was brought up as an orphan, as he lost his father when he was only three. He was so scholarly that he would not leave his house except for Jum'uah Salaah.

He once declared from the pulpit, pointing to his fingers: "With these fingers I have written or copied no less than two thousand books."

He, himself was the author of more than two hundred and fifty books. It is said that he never remained idle. He used to write four parts of a book daily. His lessons were so popular that as many as 100 000 students at a time listened to him. The kings, their ministers and chiefs would also attend his lectures.

He himself says: "As many as 100 000 followers have pledged devotion to me and not less than 20 000 disbelievers have accepted Islam at my hands."

He also suffered a great deal at the hands of Shiahs, who were in power those days. He preserved the chips while mending his reed pen and at the time of his death, expressed the desire that those chips be used for warming the water for washing his dead body. It is said that not only the preserved stock was enough for warming the water, but a part was still left unused.

Yahya bin Ma'een (Rahmatullah alaih) is a famous Sheikh of Hadith. He says: "I have written one million Ahaadith with my own hand".

Ibn Jarir Tabari (Rahmatullah alaih) is a famous historian. He is an authority on the history of the Sahaabah (and Tabieen. For forty years, he wrote eighty pages daily. After his death, it was calculated that his written work (since his maturity) had come to 28 pages daily. The book on history written by him, which is generally available, is very famous and popular. When he planned to write this book, he said to the people around him: "You will be pleased to learn that I intend writing a book on world history."

They inquired: "How big will that book be?"

He replied: "About 30 000 leaves."

They remarked: "Who will live to finish this book?"

He said: "Inna lillahi wa inna ilaihi raaji-oon. People do not have any aspiration."

He then decided to reduce the material, which still covered 6000 pages. The same story is reported about his book on the meaning and commentary of the Qu'raan. This is also a very famous and popular book.

Daaraqutni (Rahmatullah alaih) is a famous writer on Hadith. He travelled to Baghdad, Basra, Koofah, Wasit, Egypt and Syria for learning Hadith. Once, while attending the class of his teacher, he was seen copying from a certain book.

One of the fellow students cautioned him saying: "How can you listen to the Sheikh while doing that work?"

He replied: "There is a difference in my listening and yours. Tell me how many Ahaadith has the Sheikh recited so far?"

The student began to think.

Daaraqutni (Rahmatullah alaih) said: "Now let me tell you. The Sheikh has so far recited eighteen Ahaadith and these are . . . "

He then repeated all the eighteen Ahaadith that the Sheikh had recited in the same order, quoting the chain of narration in each case.

Hafiz Athram (Rahmatullah alaih) is a Muhaddith. He had a wonderful ability for memorising Ahaadith. Once, when he was in Makkah for Hajj, two reputed Sheikhs from Khurasan were holding their lectures on Hadith in the Haram separately and a large number of people were listening to each Sheikh. He sat between the two groups and noted down the lectures of both the Sheikhs at one and the same time.

Abdullah bin Mubarak (Rahmatullah alaih) is a Muhaddith of great fame. His hard work and effort in collecting Ahaadith are well known to everybody.

He says: "I have learnt Hadith from four thousand teachers."

Ali bin Hasan (Rahmatullah alaih) says: "It was a very cold night when Ibn Mubarak and I stepped out from the musjid after Isha Salaah. We continued our discussion on a Hadith while standing there, till we heard the Azaan for Fajr."

Humaidi (Rahmatullah alaih) is a Muhaddith, who has combined Bukhari and Muslim in one compilation. It is said that he wrote throughout the night. When it was very hot, he would write while sitting in a tub of water. He also wrote poetry. The following verses have been written by him:

لِقَآءُ النَّاسِ لَيۡسَ يُفِيۡدُ شَيۡئًا   سِوَى الۡهَذۡيَانِ مِنۡ قِيۡلٍ وَّقَالٍ

فَاَقۡلِلۡ مِنۡ لِقَاءِ النَّاسِ اِلَّا   لِاَخۡذِ الۡعِلۡمِ اَوۡ اِصۡلَاحِ حَالٍ

Mixing with people does not benefit beyond waste of time in gossip.

Don't go to the people, except For acquiring knowledge and piety.

Imam Tabrani (Rahmatullah alaih) is a famous Muhaddith and author of many books.

Somebody asked: "How could you write so many books, Sheikh?"

He replied: "I have been on my mat for thirty years."

Abul Abbas Shirazi (Rahmatullah alaih) says: "I have learnt 300 000 Ahaadith from Tabrani."

Imam Abu Hanifa (Rahmatullah alaih) worked very hard in going into depths of those Ahaadith which contradict others. Koofah was the centre of Islamic learning in those days. He had collected Hadith from all the Muhaddithin of that place. Whenever a Muhaddith from outside came to Koofah, he sent his students to him to find out if he knew any such Hadith that was not known to him. The Imam had a well-known circle where scholars of Hadith, Fiqah, and Philology gathered together. They had discussions on regulations concerning Islamic practices. Sometimes the discussions continued for one month before a point was agreed upon, and written in the book of regulations for the people of his school of thought.

Imam Tirmizi (Rahmatullah alaih) is known to one and all. He was unique in his ability for memorizing and remembering Ahaadith. His memory was excellent. Some Muhaddithin once tested his memory. They recited before him forty-one Ahaadith. Imam Tirmizi (Rahmatullah alaih) immediately repeated all of them.

He himself writes: "On my way to Makkah, I copied two parts from the collections of Hadith by a Sheikh. I happened to come across that Sheikh personally. I said to him, 'I have copied two parts of your collections. I wish to compare those Ahaadith by listening to them directly from you.' The Sheikh agreed. While going to his place, I took a blank book by mistake instead of the note book in which I had copied the Ahaadith. The Sheikh started reciting the Ahaadith, while I held the blank book in my hand. When he noticed it, he was very angry with me. I explained to him how that had happened, and said, 'Sheikh, your time is not wasted. I remember everything that you have said.' He did not believe me and asked me to repeat all that he had recited. I repeated all the Ahaadith. He thought I had memorised them before I came to him. I said, 'You may recite some other Ahaadith.' He recited forty new Ahaadith. I repeated all of them without any error."

It is very difficult to sacrifice as hard as these Muhaddithin did in collecting, memorizing and propagating Hadith. It is difficult even to cover all such stories. Qartamah (Rahmatullah alaih) is a Muhaddith who is not very famous.

One of his students, Daud, says: "People speak about the memory of Abu Hatim (Rahmatullah alaih). I have never seen a person with better memory than Qartamah. Once he said to me, 'Pick any of the books from my library. I shall recite it from my memory. 'I picked up 'Kitabul-Ashribah.' He recited the whole book in the reverse order i.e., reading from the end to the beginning of each chapter."

Abu Zur'ah (Rahmatullahi alaih) says: "Imam Ahmad bin Hambal (Rahmatullah alaih) remembered one million Ahaadith by heart. I have collected 100 000 Ahaadith and I know 30 000 of them by heart."

Khafaf (Rahmatullah alaih) says: "Ishaq (Rahmatulla alaih) once read out to us 11 000 Ahaadith from his memory. He then repeated all of them in the same order, without any mistake."

Abu Sa'd Isbahani, (Rahmatullah alaih) was only sixteen when he left from Baghdad to learn Hadith from Abu Nasr (Rahmatullah alaih). He heard about Abu Nasr’s (Rahmatullah alaih) death on the way.

He cried bitterly like a child and would say: "How shall I know the chain of narrators of this Hadith?"

Such crying is not possible without love and devotion. He knew the 'Muslim' collection of Ahaadith by heart and taught the book to his pupils from memory.

Abu Umar Dharir (Rahmatullah alaih) who was blind from birth, is counted among the Huffaaz of Hadith. He was an expert in History, Fiqah, Law of inheritance and mathematics.

Abul Husain Isfahani (Rahmatullah alaih) remembered both the Bukhari and Muslim compilations by heart. Bukhari was so deeply fixed in his memory that he would give the chain of narrators for any text or vice versa.

Sheikh Taqi-ud-Din Ba'albakki (Rahmatullah alaih) memorised the 'Muslim shareef' in four months. He was also Hafiz of Ahaadith which were common in Muslim and Bukhari's compilations. He was a saint and many miracles are attributed him. He had also memorized the Qur'aan. It is said that Soorah Al-An'aam was memorised by him in one day.

Ibnus-Sunni (Rahmatullah alaih) is a famous pupil of Imam Nasai (Rahmatullah alaih). He was writing Hadith even up to the last moments of his life.

His son says: "While my father was writing Hadith, he put aside the pen, raised his hands in prayer and breathed his last."

Allamah Saaji (Rahmatullah alaih) mastered Fiqah (Islamic laws) in his teens. Then he began to acquire knowledge about Hadith. He stayed in Herat for ten years and wrote the whole of Tirmizi six times during that stay. His teacher

Ibn Mandah (Rahmatullah alaih) died while teaching him ‘Gharaib Sho'bah’ after Isha.

Abu-Umar Khafaf (Rahmatullah alaih) remembered 100 000 Ahaadith by heart. More than 100 000 persons attended the lectures of Asim bin Ali (Rahmatullah alaih), Sheikh of Imam Bukhari (Rahmatullah alaih), when he was in Baghdad. One day, during his lecture, an audience of 120 000 was estimated. The words uttered by him were relayed a number of times, before these could be heard by all the people. The words "Al-Laith (Rahmatullah alaih) reported to-me," once uttered by him, had to be relayed fourteen times.

On reaching Baghdad, Abu Muslim Basri (Rahmatullah alaih) took his class to a big ground. Seven hundred men were relaying his lecture and 40 000 ink pots for taking down his lecture were counted. There were many more people who simply listened. In the lectures by Faryabi (Rahmatullah alaih), there used to be 316 persons who would relay his words to enable people to write these down. It was this sacrifice and devotion which has caused the sacred knowledge to live up to our time.

Imam Bukhari (Rahmatullah alaih) says: "I compiled my collection of 7 275 Ahaadith by selection from 600 000 Ahaadith. I have been saying Salaah of two rakaats before writing each Hadith".

When Imaam Bukhari (Rahmatullah alaih) came to Baghdad, the Muhaddithin tested his knowledge. Ten persons were chosen for the test. Each of these persons selected ten Ahaadith of his choice and after making some changes in the wording, recited each Hadith before Imam Bukhari (Rahmatullah alaih).

On each recital, he would say: "I do not know such a Hadith."

When all had finished, he addressed each man saying: "Brother, the first Hadith you recited as such (reciting as the man had done), but actually it is such (reciting the correct wording) and so on."

He repeated all the hundred Ahaadith first in the form in which those men had recited, and again in the correct form in that very order.

Imam Muslim (Rahmatullah alaih) started learning Hadith when he was fourteen, and remained engaged in it till his death.

He says: "I have gathered my book of 12 000 Ahaadith after selecting from 300 000 Ahaadith."

Abu Daud (Rahmatullah alaih) says: "I had collected 500 000 Ahaadith, but I selected only 4 800 for inclusion in my book."

Yusuf Muzi (Rahmatullah alaih) is a famous Muhaddith. He is an Imam in the science of Asmaa-ur Rijaal (classification of narrators of Hadith). After learning Fiqh and Hadith from the teachers in his own town, he went to Makkah, Madinah,

Halb, Hamat, Ba'albak etc, in search of further knowledge. He is the writer of many books. 'Tahzib-ul-Kamal' is in 200 parts and 'Kitab-ul-Atraaf' has more than 80 parts. He often kept quiet and spoke very little. Most of the time he was engaged in reading or writing. He suffered at the hands of his enemies, who were jealous of him, but he never took revenge.

It is really very difficult to cover all the stories of other famous people regarding their service to knowledge. The details of their hard work cannot be covered even in several volumes. What has been written above is only meant to give a few glimpses of the pains that our elders in Islam have taken in the development of knowledge about Hadith and leaving it to us in such an expert form.

Let those people who profess to seek knowledge see for themselves what sacrifices they are really making in this field. It is useless to hope that the knowledge about Nabi (, which has thus reached us, will be spread and brought into practice while we remain engaged in our luxuries, comforts, pleasures and other worldly engagements.

Chapter Nine

PLEASING NABI ﷺ

As we have already seen from the stories in previous chapters, obedience to Allah ﷻ and His Nabi ﷺ was the very important factor in the Sahaabah's ؓ life. Stories given especially in this chapter will enable us to examine our way of living and see how far we are prepared to please Allah ﷻ and His Nabi ﷺ, in order to deserve the necessary progress and other blessings, which the Sahaabah ؓ received. If we want similar results, we will have to live the way that they lived.

Hadhrat Ibn-Amr ؓ Burns His Sheet

Hadhrat Abdullah bin Amr ibnul Aas ؓ says: "Once we were accompanying Nabi ﷺ on a journey. When I went to see him, I was wearing a saffron-coloured (light red) sheet. He said to me, 'What is this that you are wearing?' I felt that he did not like my wearing a dress of that colour. When I reached home, I found a fire burning in the fireplace. I threw my garment into the fire. The next day when I went to Nabi ﷺ, he inquired, 'Where is that sheet?' I told him what I had done with it. He remarked, 'You could have given it to one of the ladies in your house. Women are permitted to wear clothes of that colour.'"

In fact, Abdullah ؓ was so much disturbed at Nabi's ﷺ displeasure that he did not hesitate to take advantage of the first opportunity of destroying the sheet that caused the displeasure. He did not even think of making any other use of

that garment. If we had been in his place, we would have thought of some excuse or the other for keeping it, or at least we would have found some other use for it.

An Ansaari ﷺ demolishes a building to the ground

Nabi ﷺ was once passing through a street of Madinah Munawwarah when he saw a building with a dome. He asked the Sahaabah, "What is this?" They informed him that it was a new building built by one of the Ansaar. Nabi ﷺ remained silent.

At some other time, the Ansaari who had built that house had come to Nabi ﷺ and greeted him with 'Assalamo alaikum'. Nabi ﷺ turned his face away from him. He repeated the greeting, but Nabi ﷺ again gave him the cold shoulder. He was very much shocked to notice Nabi's ﷺ dislike for him. On enquiry, he was told of Nabi's ﷺ query about his new building. He immediately went and demolished the new building to the ground and did not even inform Nabi ﷺ about his action.

Nabi ﷺ happened to pass that way again. He inquired: "Where is that building with a dome that I saw at this spot previously?"

The Sahaabah ﷺ informed him of the Ansaari's ﷺ demolishing it to the ground, as it had been the likely cause of Nabi's ﷺ displeasure.

He remarked: "Every new structure is a sinful burden for its owner, except that which is absolutely essential."

This is a matter of love and devotion. The Sahaabah ﷺ could not bear the displeasure of Nabi ﷺ. Whenever Nabi ﷺ became displeased over something, they immediately removed the cause of his displeasure.

Again the person does not even inform Nabi ﷺ of his drastic action in removing the cause of his displeasure, till he himself happened to notice it. Nabi ﷺ had a special dislike for people wasting their money on buildings. His own house was a temporary structure of date palm, with mats serving the purpose of walls to secure privacy. Once, during his absence from Madinah Munawwarah, Ummul Mominin, Umme Salma ﷺ who had some money in hand, built walls of unbaked bricks for her house.

When Nabi ﷺ returned from his journey, he asked her:" Why did you do this?"

She replied: "O, Nabi of Allah. This is only to have better privacy."

Nabi ﷺ remarked: "The worst use of money is to spend it in expanding buildings."

Abdullah-bin-Amir ﷺ narrates: "My mother and I were once repairing a wall of our house. Nabi ﷺ happened to see us working and remarked, 'Your own fall (death) is more at hand than the fall of this wall.'"

Sahaabah's ﷺ throwing away of red sheets of saddle cloth

Rafe' ؓ says: "We were once with Nabi ﷺ on a journey. The sheets that we had spread on our camels were decorated with red threadwork on the borders. Nabi ﷺ said, 'I notice that the red colour has begun to catch your fancy.' We stood up and scattered in confusion at this scolding; so much so that our camels seeing our confusion began to run about. We immediately removed the sheets from their backs."

We are surprised on hearing such stories about Sahaabah ؓ, as we are living in a different environment with quite a different frame of mind. When the Truce of Hudeybiyyah was being discussed, Urwah-bin-Masood ؓ a messenger of the Quraish had an opportunity of very carefully studying the behavior of Sahaabah ؓ.

When he returned to his people, he said to them: "I have been to the courts of great kings and monarchs as an envoy. I have met the Emperors of Persia, Rome and Abyssinia. Nowhere have I seen people around a ruler as respectful to him as I saw the companions of Muhammad ﷺ. When he spits, his saliva is not allowed to fall on the ground, it is taken by somebody in his hands to smear his face and body with it. When he issues some order, every person hastens to carry it out. When he makes Wudhu, his companions race with one another to snatch the water trickling down from his limbs, in such a way that an onlooker would think they are going to fight over that water. When he speaks, everybody is silent as if he were

dumb. Nobody raises his eyes to look at him, out of respect for him."

Waail ﷺ Has His Hair Cut

Wail-bin-Hajar ﷺ says: "I once visited Nabi ﷺ when the hair on my head was long. While I was sitting with him, he uttered the words, 'Zubab, Zubab' (Meaning something evil or gloomy). I thought he was referring to my hair. I returned home and had my hair cut. Next day when I again went to him, he said, 'I never referred to your hair when I uttered those words yesterday. Anyhow, it is good that you had your hair cut.'"

This shows the frame of mind of those people. They allowed no delay in acting upon the wishes of Nabi ﷺ, whether they understood it rightly or wrongly. They never thought it necessary to further question or explain.

In the early years, talking in Salaah was permissible. Once, Abdullah-bin-Ma'sood ﷺ visited Nabi ﷺ while he was saying his Salaah. He greeted him with "Asalaamualaikum" but received no reply, as to talk in Salaah had meanwhile been forbidden. He says, "For receiving no reply, all sorts of explanations began to trouble my mind. I thought perhaps he is displeased with me, or he is angry with me, on such and such account, and so on. At last when Nabi ﷺ finished his Salaah and informed me that Allah ﷻ had forbidden talking in Salaah, I heaved a sigh of relief."

Khuraim Asadi ﷺ gives up what is not liked by Nabi ﷺ

Suhail-bin-Hanzalah ؓ was living a life of privacy in Damascus. He did not mix with people, nor did he go anywhere. He was either busy in Salaah or in Zikr throughout the day. While going to the Musjid, he would pass by Abu Darda ؓ, one of the famous Sahaabah ؓ.

Abu Darda ؓ would say to him: "O, Suhail! Let us hear some good words from you. We shall gain much, though you will lose nothing." Suhail ؓ would then relate something that he had heard from Nabi ﷺ, or some event that he had seen in his lifetime.

Once on Abu Darda's ؓ request as usual, he said: "Once Nabi ﷺ made a mention of Hadhrat Khuraim Asadi ؓ and said, 'He is a good man except for two habits, viz, he keeps the hair of his head too long and he allows his 'Izar' (trouser) to go below his ankles.' When Khuraim ؓ learnt about this, he immediately cut the hair up to his ears and began to keep his 'Izar' up to the middle of the calf of his leg."

Ibn-Umar ؓ gives up speaking with his son

Abdullah-bin-Umar ؓ said: "I have heard Nabi ﷺ saying, 'Allow your women to go to the Musjid."

One of his sons remarked: "We cannot allow our women to go to the Musjid, as this may lead to corruption later on."

Ibn Umar ؓ became very angry and scolded his son, saying: "When I tell you that Nabi ﷺ has allowed our womenfolk to go to the

Musjid, how dare you say that you cannot allow them." He then, refused to speak to him throughout his life.

Ibn-Umar's ﷺ son clearly had no intention of disobeying Nabi ﷺ. He feared corruption in allowing the womenfolk of that time to go to the Musjid.

For the same reason, A'ishah (RA) is reported to have said: "If Nabi ﷺ had seen the women of our time, he would have stopped them from going to the Musjid."

A`ishah (RA) said this not very long after the death of Nabi ﷺ. Despite this, Ibn-Umar ﷺ could not allow his son refusing to do something which Nabi ﷺ had desired to be done and he gave up talking to him for the rest of his life. The Sahaabah ﷺ sometimes found themselves faced with a problem regarding the women visiting the Musjid. On the one hand, there was the open desire of Nabi ﷺ in favour of permitting them to go to the Musjid, and on the other hand there was the possibility of looseness in society (the signs of which were becoming visible) that demanded an immediate check on this permission.

Aatikah (RA), the wife of Umar ﷺ, went to the Musjid regularly but Umar ﷺ did not like it. Somebody told her that Umar ﷺ did not like her going to the Musjid. She said: "Why does he not prevent me from going to Musjid?"

After the death of Umar ﷺ, Aatikah (RA) was married to Zubair ﷺ. He also did not like her going to the Musjid, but could not prevent her for the above reason. Once he sat in her way to the Musjid and, as she passed by him, he teased her. In the dark, she

could not make out who it was. After this incident, she stopped going to the Musjid. When Zubair ﷺ inquired of her: "Why don't you go to the Musjid now?"

She replied: "Times have changed."

Ibn Umar ﷺ Replies to a Question

Somebody said to Ibn Umar ﷺ: "Allah ﷻ has said something in the Qur'aan about Salaah in peace and Salaah in fear, but He has not said anything about Salaah during a journey."

He replied: "O, my nephew! When we were ignorant and knew nothing, Allah ﷻ sent Muhammad ﷺ as his messenger to us. We must do what we have seen him doing."

This shows that it is not necessary that each and every regulation should be clearly mentioned in the Qur'aan. The acts of Nabi ﷺ are very good guides for us to practice on.

Nabi ﷺ says: "I have been given the Qur'aan and also other commandments. Beware of the time which is coming shortly, when carefree people sitting on their couches will say, 'Stick to the Qur'aan only. Carry out only the commandments contained therein."

Such corrupted views are generally motivated by pride due to wealth, and perhaps that is why the word "Carefree" is used for such people.

Ibne Mughaffal ﷺ breaks off relations with His Nephew

A young nephew of Abdullah-bin-Mughaffal ﷺ was playing 'Khazaf' (A game played with stones). He said to him: "O, Nephew! Stop doing that. Nabi ﷺ has banned this play. It can neither shoot a bird nor harm an enemy. It is likely to injure somebody's eye or tooth."

The boy stopped playing but, after some time when he thought that his uncle was not watching him, he started again.

Ibn-e-Mughaffal ﷺ was very angry and said: "How dare you do a thing after knowing that Nabi ﷺ has forbidden it? By Allah! I will never speak to you again. I will never visit you when you are sick, nor join your funeral if you die during my lifetime."

'Khazaf' is a game in which a pebble is placed on the thumb and then thrown with the force of the other fingers. Children are fond of playing such games. Ibn Mughaffal ﷺ could not tolerate his nephew's ignoring the words of Nabi ﷺ. Don't we know the instructions of Nabi ﷺ regarding many things which we are in a habit of doing from morning till evening? How much regard do we have in our hearts for his ruling? Let everybody think about it himself and answer.

Ibn-Hizam ﷺ Gives up Begging

Hakim-bin-Hizam ﷺ came to Nabi ﷺ and begged him for help. He gave him something. Next time he came and asked for something. Nabi ﷺ gave him something this time also. When he came to beg the third time, after giving him something, Nabi ﷺ said: "Hakim!

Money has a misleading appearance. It appears to be very sweet (but it is really not so). It is a blessing when earned with satisfaction of heart, but there is no satisfaction in it when it is gotten with greed."

Hakim said: "O, Nabi of Allah, I will not bother anybody after this."

Abu Bakr ؓ in the time of his Khilaafat offered to help Hakim ؓ from Baitul Mal, but he refused. Again Umar ؓ as Amir-ul-Mominin requested Hakim many times to accept something from him, but he did not agree. Our greed knows no bounds; this is why we find no blessings in what we earn.

Huzaifah ؓ goes For spying

Huzaifah ؓ narrates: "In the war of the Trench, we were facing a very big army of the enemy, including non-believers from Makkah Mukarramah and other such groups. At the same time, the Jews of Banu Quraizah in Madinah Munawwarah were preparing to stab us in the back, and we feared their looting our houses and families, for all of us were outside defending Madinah Munawwarah against the enemies. The Munafiqin started asking permission from Nabi ﷺ to go back to Madinah Munawwarah, on the excuse of their homes being unattended and open to the enemy. He permitted every one of them. One night, during those difficult days, it was unusually very dark and windy. It was so dark that one could not see one's own hand, and the wind was blowing wildly. The Munafiqin were returning to their homes. Three hundred of us were sticking to our positions. Nabi ﷺ approached every one and

made enquiries about him. I had neither arms to defend myself, nor clothes to resist the cold. I had only one small sheet, which belonged to my wife and was lent to me. I wrapped it round my loins and sat with my knees clinging to the ground. When Nabi ﷺ passed by me, he said, 'Who are you?' I said, 'Huzaifah!' I could not stand up due to the severe cold and I clung to the ground more tightly with shame. He said, 'Huzaifah, stand up and go to the enemy camp and bring us their news.' Of all the Sahaabah (RA), I was the most ill-equipped, both against the enemy and against the cold that night, but as soon as I got the order, I stood up and left for the enemy camp. As I was going, Nabi ﷺ made Dua for me saying, 'Oh Allah! Protect him from all directions.' Immediately after his Dua, I was completely relieved of my fear and cold. I felt as if I were walking in a warm and peaceful atmosphere. Nabi ﷺ warned me thus, 'Return immediately after seeing what they are doing. Do not take any other step.' When I reached the enemy camp, I found a fire burning and people sitting around it. Each person warmed his hands before the fire and then rubbed them over his body. The shouts of "Go Back" were heard from all directions. Every one was shouting to the people of his family to pack up and go back. The wind was causing the stones to fly and strike against their tents. The ropes of the tents were breaking and the animals were dying. I found Abu-Sufyaan, the Commander-in-Chief of the enemy forces, sitting near the fire warming himself. I thought of finishing him off. I had actually taken out an arrow from my quiver and placed it in my bow, when I remembered the order of Nabi ﷺ. I put the arrow back into the quiver. Whilst I was among them, they seemed to become aware of my presence. They shouted, 'There is a spy amongst us. Each one of us should catch the hand of the person next to him.' I immediately

caught the hand of a person and shouted, 'Who are you?' He said, 'Subhanallah! You don't know me. I am so and so.' I then returned to my camp. While I was on my way back, I met twenty horsemen with turbans on their heads. They said to me, 'Tell your master that Allah سبحانه وتعالى has dealt with his enemy and that he has nothing to worry about now.' When I reached my camp, I found Nabi ﷺ saying his Salaah with a small shawl around him. Whenever he faced any difficulty, he immediately turned towards Salaah. When he had finished, I reported to him what I had seen in the enemy camp. When I reported how I escaped their 'search for the spy', I could see his beautiful teeth shining. He then asked me to lie down near his feet and put a corner of his shawl over my body. I lay down and pressed my breast against the soles of his feet."

Look at their spirit of carrying out the orders of Nabi ﷺ under very difficult and trying conditions. May Allah سبحانه وتعالى favour us with the same spirit of obedience, even though we do not deserve it. Ameen!

Chapter Ten

THE WOMEN'S COURAGE AND SPIRIT FOR ISLAM

If women have the desire for Deen and good actions then this will naturally be found in their children. In these times, our children are brought up in an unislamic environment that draws them away from Islam and they show no care or concern for their duties to Allah ﷻ. If this is their beginning then the future results are clear.

Hadhrat Fatimah's (RA) Tasbih

Hadhrat Ali ؓ once said to one of his pupils: "Shall I tell you the story of Hadhrat Fatimah ؓ, the dearest and the most beloved daughter of Nabi ﷺ?"

When the pupil replied "Yes", he said: "Hadhrat Fatimah ؓ used to the grind the grain herself, which caused sores on her hands. She carried water for the house in a leather bag, which left a mark on her chest. She cleaned the house herself, which made her clothes dirty. Once, when some war captives were brought to Madinah Munawwarah, I said to her, 'Go to Nabi ﷺ and request him for a helper to help you in your house work.' She went to him but found many people around him. As she was very shy, she could not be brave enough to ask Nabi ﷺ in front of other people. Next day Nabi ﷺ came to our house and said, 'Fatimah! What made you come to me yesterday?' She felt shy and kept quiet. I said, 'O, Nabi of Allah! Fatimah has sores on both her and marks on her chest,

because of grinding grain and carrying water. She is always busy in cleaning the house causing her clothes to remain dirty. I told her about the slaves and advised her to go to you and make a request for a servant.' It has also been reported that Hadhrat Fatimah رضي الله عنها did made a request saying, ' Ali and I رضي الله عنه only own one bedding, which is a goatskin. We use it at night to sleep on and we use it during the day to feed the camel.' Nabi ﷺ said, 'Fatimah! Be patient. Nabi Moosa عليه السلام and his wife owned only one bedding for ten years, which was the cloak of Moosa عليه السلام. Fear Allah, be pious and keep doing your service to Allah سبحانه وتعالى and attend to your household jobs. When you go to bed, recite Subhanallah 33 times, Al-hamdulillah 33 times and Allahu Akbar 34 times. You will find this better than a helper.' Hadhrat Fatimah رضي الله عنها replied, 'I am happy with what Allah سبحانه وتعالى and His Nabi ﷺ would be pleased with."

Look! This is the life of the dear daughter of the King of both the worlds. In rich families of our time, the ladies think it below their position to do house work. They need help in each and everything, even in their bathroom! What a difference!

In this Hadith, the above Zikr should be reaqd before sleeping. In other Ahaadith, Nabi ﷺ is reported to have advised Hadhrat Fatimah رضي الله عنها to recite after every Salaah, Subhanallah 33 times, Alhamdulillah 33 times, Allahu Akbar 33 times and Lailaha-il-lallaho wahdahu-lasharikalahu-lahulmulku walahulhamdu-wahuwa-ala-kulli-shay-in-Qadir, once.

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Hadhrat A`ishah's (RA) spending in the Path of Allah ﷻ

Once A`ishah رضي الله عنها received a gift of two bags containing one hundred thousand (100,000) Dirhams. She started giving out these among the poor, till by the evening not a single dirham was left with her. She was fasting that day. Her maid servant brought her a loaf of bread and a little olive oil for Iftaar, and said "I wish we had kept one dirham for ourselves to get some meat for Iftaar." A`ishah رضي الله عنها said; "Do not be sorry now. If you had told me at that time, I would have perhaps spared one dirham."

Gifts of this nature were often received by Hadhrat A`ishah رضي الله عنها from Amir Muawiah رضي الله عنه, Hadhrat Abdullah bin Zubair رضي الله عنه and others, as that was the time of ease and plenty for the Muslims as country after country fell into their hands. In spite of this wealth, Hadhrat A`ishah رضي الله عنها led a life of poverty. Look! She gives 100 000 dirhams to the poor, but she does not remember to get some meat for her own Iftaar.

In our own situation today, such stories seem to be impossible but to the people who had understood the Sahaabah's (RA) frame of mind, hundreds of such incidents are quite possible. There are many stories of this nature reported about A`ishah رضي الله عنها. Once she was fasting and had nothing for her Iftaar except one piece of bread. A poor man came and begged for some food. She asked her maid to give him that piece of bread. The maid said: "If I give him the piece of bread, there will be nothing left for your Iftaar". She said: "Never mind. Let him have the piece."

Once she killed a snake. She saw a vision in her dream, saying: "A`ishah رضي الله عنها , you killed a Muslim."

She replied: "How could a Muslim come into the house of Nabi's ﷺ widow?"

The vision replied: "But he had come in Purdah (disguise)."

She immediately got up from her sleep and at once spent twelve thousand (12 000) dirhams in Sadaqah, which was the blood-money (fine) fixed for a Muslim killed by mistake.

Hadhrat Urwah رضي الله عنه says: "I once saw Hadhrat A`ishah رضي الله عنها spending seventy thousand (70 000) dirhams in charity, while she herself, was wearing a dress with patches."

Hadhrat A`ishah (RA) gets angry with Hadhrat Ibn Zubair رضي الله عنه

Hadhrat Abdullah bin Zubair رضي الله عنه was Hadhrat A'ishah's رضي الله عنها nephew. He was very dear to her, as she had brought him up. He did not like her spending so much in charity, while she herself lived in difficulty and poverty. He mentioned this to somebody and said:"I must stop my aunt from doing that."

She heard about this and was so unhappy that she took an oath not speak to Hadhrat Abdullah رضي الله عنه for the rest of her life. Hadhrat Abdullah bin Zubair رضي الله عنه was very upset by her oath. He sent many people to speak to her for him, but she told them, "I have taken an oath and I am not ready to break it." He at last, took two persons from the family of Nabi's ﷺ mother to her house to plead for him. A`ishah رضي الله عنها allowed the

persons to enter the house and to speak to her from behind a curtain. Ibn Zubair رضي الله عنه also quietly got in with them. When these persons started talking, he could not control himself and crossed the curtain and clung to his aunt, crying and begging her for forgiveness. The two persons also begged and reminded her of Nabi's ﷺ stopping a Muslim from refusing to speak with another Muslim. When she heard this Hadith, she got frightened of Allah's سبحانه وتعالى unhappiness and the result thereof, and began to cry very bitterly. She forgave Hadhrat Zubair رضي الله عنه and began to speak with him. She then began freeing slave after slave in repayment of her oath, till 40 slaves had been set free by her. Even later on, whenever she thought of the breaking of her oath, she cried so much that her shawl would become wet with her tears.

How much do we worry about the oaths we take from morning till evening? It is for every one to check his own self and answer. Come and see the people who had real respect for Allah سبحانه وتعالى and His name; how deeply did they feel when they were unable to fulfil an oath. We see Hadhrat A`ishah رضي الله عنها crying so much whenever she remembered that incident about the breaking of her oath.

Hadhrat A`ishah (RA) and the Fear of Allah سبحانه وتعالى

Who does not know about the love that Nabi ﷺ had for his dear wife Hadhrat A`ishah رضي الله عنها ? It is said that when he was asked whom he loved the most, he replied, "A'ishah." She was so learned in Islamic laws that many famous Sahaabah رضي الله عنهم would go to her for solving their problems. Hadhrat Jibrail عليه السلام

used to greet her with 'Assalamu alaikum'. Nabi ﷺ once told her that she would be his wife in Jannat.

When she was falsely accused by the Munafiqin (Hypocrites), Allah ﷻ cleared her from the slander and proved her innocence by revealing verses in the Qur'aan. Hadhrat A`ishah رضي الله عنها once counted ten special qualities that Allah ﷻ had given her over the other wives of Nabi ﷺ. Hadhrat Ibn Sa'ad رضي الله عنه has also narrated this in detail. Her spending in the path of Allah ﷻ has already been described in the earlier stories.

In spite of all these benefits and qualities she feared Allah so much that she was often heard saying;" I wish I was a tree, so that I could be always busy with Allah's ﷻ tasbih and be saved from answering on the Day of Qiyaamah.

" I wish I had been a stone or a piece of earth."

"I wish I had been a leaf of tree or a blade of grass."

"I wish I had not been born at all."

The stories about the fear of Allahﷻ which Sahaabah رضي الله عنهم had in their hearts, has already been given in Chapter II. This was the guiding factor in their lives.

Story of Hadhrat Umme Salamah (RA)

Ummul-Momineen, Hadhrat Umme Salamah رضي الله عنها was first married to Abu Salamah رضي الله عنه. The husband and wife were very close to each other. Once Umme Salamah رضي الله عنها said to her husband: "I have heard that if a husband does not marry

another woman during the life or after the death of his wife, and also if the wife does not remarry after the death of her husband, when entered into Jannat, the couple is allowed to live there as husband and wife. Give me your word that you will not marry after my death, and I too promise that I will not marry again if you happen to die before me.”

Hadhrat Abu Salamah ﷠ said: "Will you do as I say?"

She replied: "Of course.”

He said: "I want you to take a husband after my death.”

He then prayed, saying, "O, Allah! Let Umme Salamah be married after my death to a husband better than me. May he not give her any trouble at all.”

In the beginning, the couple emigrated to Abyssinia. After their return, they then emigrated to Madinah Munawwarah. Hadhrat Umme Salamah ﵻ says: "When my husband made up his mind to emigrate to Madinah Munawwarah, he loaded the camel with the luggage. He then made sure that I and our son Salamah ride the camel. He led the camel out of the town, holding the string in his hand. The people of my father's family (Banu Mughirah) saw us leaving. They came and snatched the string from Hadhrat Abu Salamah’s ﷠ hand saying, 'You can go wherever you like but we cannot allow our girl to go and die with you.’ Then by force they took me and my son back to their clan. When the people of my husband's clan, Banu Abdul Asad, learnt this, they came to Banu Mughirah and began to fight with them saying, ‘You can keep

your girl if you like, but you have no say over the child who belongs to our clan. Why should we allow him to stay in your family, when you have not allowed your girl to go with her husband.' They forcibly took the boy away. Hadhrat Abu Salamah ؓ had already gone to Madinah Munawwarah. All the members of my family were thus separated from each other. Daily, I would go out in the desert and cry there from morning till night. I lived in this condition for one full year, separated from my husband and my son. One day, one of my cousins, taking pity on me, said to the people of the family, 'You have separated this poor woman from her husband and son. Why don't you have mercy on her and let her go? 'Due to the caring efforts of this cousin of mine, the people of Banu Mughirah agreed to let me go and join my husband. Banu Abdul Asad also gave my son to me. I got a camel ready and with my son in my lap, I sat on its back and set off for Madinah Munawwarah all alone. I had hardly gone four miles, when Hadhrat Uthmaan-bin-Talhah ؓ met me at Tan'eem. He asked me, 'Where are you going?' I replied, 'To my husband in Madinah Munawwarah.' He said, 'Are you going alone?' I said, 'Yes, nobody besides Allah﷾ is with me.' He took the rope of my camel and began to lead. By Allah, I had never come across a person more righteous than Hadhrat Uthmaanؓ. When I had to get down, he would make the camel sit and himself go behind a bush and when I had to climb up he would bring the camel and make it sit close to me. He would then hold the rope and lead the animal. Thus, we reached Quba (a suburb of Madinah Munawwarah). He informed us that Hadhrat Abu Salamah ؓ was staying there.

He then made us over to my husband and then returned all the way back to Makkah Mukarramah. By Allah, no one else could bear the hardships that I suffered during that single year."

Look at Hadhrat Umme Salamah's ﵂ faith and trust in Allah ﷻ. She set out on a long and dangerous journey all alone. See how Allah ﷻ sent his help to her. No doubt Allah ﷻ can send anybody to offer help to those who place their trust in Him, for the hearts of all people are in his control. As a rule, a female is not allowed to travel alone on a long journey, except in the event of compulsory migration for the sake of Allah.

Women in the battle of Khaibar

During the time of Nabi ﷺ, the men were eager to join the Jihad of which many stories you have read. Women also had the same eagerness to sacrifice in the path of Allah ﷻ whenever they had a chance.

Hadhrat Umme Ziyad ﵂ says: "In the battle of Khaibar six of us (women) reached the battle-field. Nabi ﷺ, having heard this, sent for us and said with anger, 'Who allowed you to come over here? Who brought you to this place?' We said, 'O Nabi of Allah! We know knitting and we have some medicines with us. We shall help the Mujahideen by supplying them with arrows, by attending to them when they are sick and by preparing food for them.' Nabi ﷺ allowed us to stay."

The women of that time were blessed with the courage which even the men of our times do not have. Look at the courage of

these women who reached the battlefield on their own and offered to do different jobs in the field.

Hadhrat Umme Salim ﵂ joined the battle of Huneyn in the state of pregnancy. She kept a dagger with her. Nabi ﷺ asked, "What is this dagger for, O, Umme Salim?" She replied: "I shall stab the stomach of any Kafir approaching me." She had also taken part in the battle of Uhud, wherein she nursed the wounds of the fighting men.

Hadhrat Anas ﵁ says: "I saw Hadhrat A`ishah ﵂ and Hadhrat Umme Salim ﵂ running back and forth in the battle-field, carrying water for the injured.

Hadhrat Umme Haraam (RA) in the battle of Cyprus

Umme Haram ﵁ was an aunt of Anas﵁. Nabi ﷺ often visited her and sometimes had his afternoon nap at her place. Once he was sleeping in her house, when he woke up smiling.

Hadhrat Umme Haram ﵂ said: "O, Nabi ﷺ may my parents be sacrificed for you, tell me what made you smile."

He replied: "I saw in my dream a few of my followers going for Jihad across the sea. They looked like kings sitting on their thrones in their ships."

Hadhrat Umme Haram ﵁ said: "O, Nabi of Allah! Pray that I may also be among those people. "

"You will be one of them!" He replied and went to sleep again, and got up smiling for the second time.

Hadhrat Haram رضي الله عنه asked him again why he was smiling, He said: "I saw some more people going for Jihad across the sea."

Hadhrat Umme Haram رضي الله عنها requested him to pray for her to join them also, he said: "No, you are with the first group only."

During the Khilafat (rule) of Hadhrat Uthmaan رضي الله عنه, Amir Muawiyah, the Governor of Syria, wanted permission to attack the Island of Cyprus. This permission was granted by Hadhrat Uthmaan رضي الله عنه. Hadhrat Umme Haram رضي الله عنها, with her husband Hadhrat Ubadah رضي الله عنه, was in that army. While returning from the island, she fell from her mule, broke her neck and died. She was buried in Cyprus. Look at the spirit of Hadhrat Umme Haram رضي الله عنها. She wanted to join both the armies. As she was meant to die during the first journey, Nabi ﷺ did not pray for her taking part in the second one.

Story of Hadhrat Umme Sulaim (RA)

Hadhrat Umme Sulaim رضي الله عنها was the mother of Hadhrat Anas رضي الله عنه. After the death of her husband, she remained a widow for some time to devote herself to the proper upbringing of her son. She was then married to Hadhrat Abu Talhah رضي الله عنه and had a son named Abu Umair from him. Nabi ﷺ used to go to her house and play with the child.

One day, Abu Umair was ill and Hadhrat Abu Talha رضي الله عنه was fasting. While Hadhrat Abu Talhah رضي الله عنه was out on his job, the child died. She washed and covered the dead body and laid it

on the cot. She then took a bath and changed her clothes and beautified herself.

When the husband returned home and had his Iftaar he asked her: "How is the child?"

She replied: "He is now in peace."

The husband was satisfied with the reply. The couple shared the bed for the night. When they got up in the morning, they had the following conversation.

Hadhrat Umme Sulaim رضي الله عنها : "I have a question to ask you."

Hadhrat Abu Talhah رضي الله عنه: "What is it?"

Hadhrat Umme Sulaim رضي الله عنها : "If a person is loaned something, should he give it back or not if he is asked for it?"

Hadhrat Abu Talhah رضي الله عنه: "He must give it back. He has no right to keep it."

Hadhrat Umme Sulaim رضي الله عنها : "Abu Umair was loaned to us by Allah سبحانه وتعالى. He has taken him back."

Hadhrat Abu Talhah رضي الله عنه was filled with grief. He simply said: "But why did you not tell me before?"

He went to Nabi صلى الله عليه وسلم and narrated the story to him. Nabi صلى الله عليه وسلم made Dua for him and said: "Allah سبحانه وتعالى is likely to bless your sharing the bed with your wife last night."

One of the Sahaabah ﷺ says: "I lived to see the effect of Nabi's ﷺ Dua. As a result of his union with his wife on that night, Hadhrat Abu Talhah ﷺ had a son named Abdullah. This Abdullah had nine sons, all of whom were Qaris."

It needs much courage and patience to do what Hadhrat Umme Sulaim ﷺ did at the death of her son. She did not like her husband to know about the death of the child while he was fasting and while he needed food and rest.

Hadhrat Umme Habibah's (RA) behaviour with Her Father

Ummul Mominin Hadhrat Umme Habibah ﷺ was first married before to Ubaidullah bin Jahsh. She emigrated with her husband to Abyssinia. The husband became a Christian and died there. While she was still passing her days in Abyssinia as a widow, Nabi ﷺ sent his offer to marry her through king Negus. She accepted the offer and came to Madinah Munawwarah to live with Nabi ﷺ.

During the period of peace between the Muslims and the idol worshippers of Makkah Mukarramah, her father Hadhrat Abu Sufyan ﷺ(who was not yet a muslim) once came to Madinah Munawwarah for talks about strengthening the peace treaty. He went to see Umme Habibah ﷺ . As he was about to sit on the bedding in her room, she removed it from under him. He was surprised over her behaviour and said:" Was the bedding unfit for me or I unfit for the bedding?"

She replied: "This bedding is for the pure and dear Nabi ﷺ, while you are an idolater and therefore unclean. How can I allow you to sit on this bedding?"

Abu Sufyan was full of sorrow and said, "Since you left us, you have learned bad manners."

The great respect that she had for Nabi ﷺ, would not allow her to let an unclean mushrik, even though he was her own father, to sit on Nabi's ﷺ bedding.

Once she came to know from Nabi ﷺ about the virtues of twelve rakaats of Chasht. Since that time, she kept offering this Salaah regularly.

Her father Hadhrat Abu Sufyan رضي الله عنه later accepted Islam. On the third day after his death, she sent for some perfume and used it saying: "I neither need nor like the perfume. I have heard Nabi ﷺ saying, 'A woman is not allowed to mourn the death of any person *(except her husband's)* for more than three days. *(The mourning period in the case of a husband's death is four months and ten days).* I am using the perfume simply to show that I am not mourning the death of my father any longer."

When she was about to die, she sent for Hadhrat A`ishah رضي الله عنها and said: "We have been rivals in sharing the love of Nabi ﷺ, it is just possible that we might have hurt each other. I forgive you. Please forgive me too."

Hadhrat A`ishah سبحانه وتعالى said: "I forgive you by all means. May Allah سبحانه وتعالى forgive you too."

She replied: "O, A`ishah, you have made me very happy. May Allah ﷻ also keep you happy."

She also sent for Hadhrat Umme Salamah رضي الله عنها and asked her forgiveness. The strain between two rival wives is natural and common. Hadhrat Umme Habibah رضي الله عنها wanted to be forgiven by people before she appeared before Allah ﷻ. Her respect and love for Nabi ﷺ can be judged from her behaviour towards her own father.

The Story of Hadhrat Zainab (RA)

Ummul Mominin Hadhrat Zainab رضي الله عنها was a cousin of Nabi ﷺ. She accepted Islam in its early days. Initially, she was married to Hadhrat Zaid رضي الله عنه, who was a freed slave and the adopted son of Nabi ﷺ. He was therefore known as Hadhrat Zaid bin Muhammad ﷺ. Hadhrat Zaid رضي الله عنه could not get on well with Hadhrat Zainab رضي الله عنها and at last divorced her. Now, according to the Pre-Islamic customs, an adopted son was treated as a real son, so much so that his widow or divorced wife could not be married to his adopted father. Nabi ﷺ wanted to break this unfair custom, so he asked Hadhrat Zainab رضي الله عنها to marry him. When Hadhrat Zainab رضي الله عنها received the offer, she said: "Let me seek advice from my Allah ﷻ!"She then performed Wudhu and stood up in Salaah. Her action was blessed by Allah ﷻ and the following verse was revealed to Nabi ﷺ.

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ
اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا

"So when Zaid had divorced her, we gave her to you in marriage, so that there may be no sin for believers in marrying the wives of their adopted sons, when they have divorced them. The command of Allah must be fulfilled." *(S33 : V37)*

When Hadhrat Zainab رضي الله عنها was informed of the good news that Allah سبحانه وتعالى had given her in Nabi's ﷺ marriage and had revealed a verse to that effect, in happiness, she gave all her jewelry that she was wearing at that time to the person who had informed her. Then she fell down in Sajdah and promised to fast for two months. She was very proud of the fact that, while every other wife of Nabi ﷺ was given in marriage to him by her relatives, she was given by Allah سبحانه وتعالى, as stated in the Qur'aan.

HadhratA`ishah رضي الله عنها was also proud of being the most beloved wife of Nabi ﷺ and there was always some rivalry between the two wives. In spite of all this, when Nabi ﷺ asked Hadhrat Zainab's رضي الله عنها view about Hadhrat A`ishah رضي الله عنها in the matter of the slander against Hadhrat A`ishah رضي الله عنها, she said: "I find everything good in A`ishah رضي الله عنها."

Look at her honesty and character. If she wished, she could have harmed the status of her rival and lowered her, in the eyes of their common husband, who loved Hadhrat A`ishah رضي الله عنها. On the other hand, she praised her in very strong words.

Hadhrat Zainab ﵂ was a very pious lady. She fasted very often and would say her Nafl Salaah regularly. She earned by working with her hands, and spent all that she earned in the path of Allah ﷻ.

At the time of Nabi's ﷺ death, his wives asked him: "Which one of us will join you first?"

He said: "The one with long arms."

They began to measure their arms with a stick. They, however, came to know later that long hands meant generous spending in charity. Hadhrat Zainab ﵂ was indeed the first to die after Nabi ﷺ.

Hadhrat Barazah ﵁ narrates: "Hadhrat Umar ﵁ decided to pay a yearly allowance to the Ummahat-ul-Mominin (wives of Nabi ﷺ from the Baitul Maal. He sent me with 12 000 dirhams to Hadhrat Zainab ﵂ as her share. She thought that the 12 000 was for all of the wives, and said to me, 'Umar ﵁ should have asked somebody else to distribute this money.' I said, 'It is the yearly share for you alone.' She asked me to throw it in the corner of a room and cover it with a piece of cloth. Then she mentioned the names of some poor people, widows and her relatives, and asked me to give one handful to each of them. After I had distributed the money according to her wishes, some money was still left under the cloth. I asked her to have something for myself. She said, 'You take the rest.' I counted the money. It was eighty four dirhams. Then she lifted her hands in prayer and said, 'O, Allah! keep this money away

from me, for it brings temptation.' She died before the allowance for the next year could be paid to her. When Hadhrat Umar ﷺ came to know of what she had done with the money, he sent her another 1000 dirhams for her personal needs, but even those she spent very quickly. During the last portion of her life, the Muslims were winning territory after territory, and wealth was pouring into Madinah Munawwarah, yet she left no money or other wealth after her, except the house where she lived. She was called Ma'wal Masaakeen (shelter of the poor), due to her generous spending in charity."

A woman narrates: "Once Hadhrat Zainab رضي الله عنها and I were dyeing our clothes with red dye. Nabi ﷺ came in, but went out again when he saw us dyeing our clothes. Hadhrat Zainab رضي الله عنها felt that Nabi ﷺ had perhaps not liked our clothes being dyed in that colour. She immediately washed all the dyed clothes till their colour was gone. When Nabi ﷺ came again and saw what had been done, he entered."

Everybody knows the love women have for money and colours. But look at these ladies, who gave away the money received by them in charity and got rid of any colour which caused Nabi ﷺ to be unhappy.

Hadhrat Khansa (RA) encourages her sons to bravery

Hadhrat Khansa رضي الله عنها was a famous poetess. She accepted Islam in Madinah Munawwarah, along with some other members of her family.

Ibn Athir writes: "The learned have agreed that the best woman poet in Arabic was Hadhrat Khansa رضي الله عنها. No woman in history has ever written such arabic poetry as Hadhrat Khansa رضي الله عنها."

During the time of Hadhrat Umar رضي الله عنه in 16 A.H., the famous battle of Qadisiyyah was fought between the Muslims and the Persians. Hadhrat Khansa رضي الله عنها, along with her four sons, took part in this battle.

On the eve of the battle, she encouraged all her four sons, saying: "O, my sons! You embraced Islam and emigrated of your own free will. By Allah! Beside whom there is no God; you all are the sons of the same father, just as you are the sons of the same mother. I never deceived your father, nor disgraced your maternal uncle. I never allowed a mark to come on your high birth nor spoiled your family background. You know what rewards Allah ﷺ has promised for those who fight against the disbelievers in His path. You must remember that the everlasting life of the Hereafter is far better than the temporary life of this world. Allah سبحانه وتعالى has said in the Qur'aan-e-Kareem:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ قف وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

'O you, who have Imaan! Exercise sabr, compete in patience, continue doing good deeds and fear Allah (so that you may be successful. (S3: V200)'

When you get up tomorrow morning, be prepared to give off your best in the battle. Go ahead into the enemy lines, seeking help from Allah ﷻ. When you see the fighting becoming severe, go right into the centre and face the enemy chiefs. Inshallah! You will get your home in Jannat with honour and success."

The next day, when the battle was in full swing, all four sons advanced towards the enemy lines. One by one, they attacked the enemy, reciting the words of their mother in verses and fought till all of them were martyred.

When the mother got the news, she said: "Alhamdulillah! Glory to Allah ﷻ who has honoured me with their martyrdom. I hope that Allah ﷻ will unite me with them under the shade of His Mercy."

Here is a mother of that time. She encouraged her sons to jump into the thick of battle and when all the sons are killed one after the other, she glorifies Allah (and thanks Him).

Hadhrat Safiyyah (RA) kills a Jew

Hadhrat Safiyyah رضي الله عنها was the aunt of Nabi ﷺ and a real sister of Hadhrat Hamzah رضي الله عنه. She took part in the battle of Uhud. When the Muslims were defeated and some of them began to flee from the battle, she would hit their faces with her spear and encourage them to go back and fight.

In the battle of Khandaq (Trench), Nabi ﷺ had collected all the Muslim women in a fortress and had ordered Hadhrat

Hassaan bin Thabit ﷺ to look after them. The Jews, who were always on the lookout for such opportunities for doing mischief, surrounded the place and sent one of their men to find out if there were any men in the fort with the ladies. Hadhrat Safiyyah ﷺ happened to see the Jew approaching the fort.

She said to Hadhrat Hassaan ﷺ: "There is a Jew coming to spy on us. You go out and kill him."

Hadhrat Hassaan ﷺ was a weak person. He did not have the courage to do the job. Safiyyah ﷺ got hold of a tent peg and went outside the fortress and smashed the head of the Jew and killed him on the spot.

She came back and said to Hassaan ﷺ: "The man is dead. I did not remove the clothes and weapons from his body for reasons of shame and modesty. Now you go and remove everything from his body. Also bring his head after cutting it off from the body."

Hadhrat Hassaan ﷺ was too weak-hearted to do that even. She herself went again and brought his head, and threw it over the wall amongst the Jews. When they saw this, they said: "We were wondering how Muhammad ﷺ could keep the womenfolk alone in this fort. Surely, there are men inside to guard the ladies,"

Hadhrat Safiyyah ﷺ died in 20 A.H. at the age of seventy three. The war of the Trench was fought in 5 A.H. Therefore, in the war of the Trench, she was 58 years old. These days, a

lady of that age is hardly able to do her household work. But look how Hadhrat Saffiyyah ﵂ goes and kills a Jew all alone.

Hadhrat Asma's (RA) interview with Nabi ﷺ regarding the reward for Women

Hadhrat Asma bint Yazid Ansari ﵂ came to Nabi ﷺ and said: "O, Nabi of Allah! You are more beloved to me than my parents. The Muslim women have sent me as their spokesperson to talk to you on their behalf. Verily you are the Nabi of Allah for both men and women. We remain most of the time within the four walls of our houses. We are held back to our duties of fulfilling the desires of men, bearing children for them and looking after their homes. Despite all this, men beat us in getting rewards for actions which we are unable to perform. They go and say their daily Salaah and weekly Jumu'ah in the musjid, visit the sick, attend the funerals, perform Hajj after Hajj and, above all, fight in the way of Allah. When they go for Hajj or Jehad, we look after their belongings, bring up their children and weave cloth for them. Do we not share their rewards with them?"

Nabi ﷺ said to the Sahaabah ﵃ sitting around him: "Did you ever hear a woman asking a better question?"

The Sahaabah ﵃ replied: "O, Nabi of Allah! We never thought that a woman could ever ask such a question."

Then Nabi ﷺ said to Asma "Listen carefully and then go and tell the ladies who have sent you that when a woman is kind to her husband, seeks his happiness and carries out the

household duties to his satisfaction, then she also gets the same reward as the men for all their services to Allah."

Hadhrat Asma ﵂ returned very happily after getting this reply to her question. Obedience and good behaviour towards the husbands is very valuable for the women, provided they know its worth.

The Sahaabah ﷺ once said to Nabi ﷺ: "In foreign countries, people bow down before their kings and Chiefs. You deserve much more respect so allow us to bow to you."

Nabi ﷺ said, "No. If it were allowed to bow down (make sajdah) before anybody besides Allah ﷻ, then I would ask the women to bow down before their husbands."

He then said, "By him who has my life in His hand, a woman cannot do what she owes to Allah until she has done what she owes to her husband."

It is reported in a Hadith that once a camel made sajdah before Nabi ﷺ. The Sahaabah ﷺ on seeing this, said: "When this animal makes sajdah before you, why should we not have this honour too?"

He replied: "Never! If I could ask somebody to make sajdah before anybody besides Allah, I would ask the wives to make sajdah before their husbands."

The following is reported to have been said by Nabi ﷺ in this connection:

(1) "A woman whose husband is pleased with her at the time of her death goes straight into Jannat."

(2) "A woman who is displeased with her husband and she stays away from him in anger for the night, is cursed by the Malaaikah."

(3) "The Salaah of two persons hardly rises above their heads in its journey to the skies. These two persons are a run-away slave and a disobedient wife."

The Story of Hadhrat Umme Ammaarah (RA)

Hadhrat Umme Ammarah رضي الله عنها is one of those Ansaar women who accepted Islam in the very beginning. She was among the group that pledged loyalty to Nabi ﷺ at Al-Aqabah. Al-Aqabah in Arabic means a narrow mountain road. In the early days of Islam, the new Muslims were ill-treated by the Quraish very badly. They would put all sorts of difficulties in the way of Tabligh. Therefore, Nabi ﷺ carried on his work quietly and secretly. People from Madinah Munawwarah who used to come to Makkah Mukarramah for Hajj usually accepted Islam secretly in a mountain road near Mina, so that the Quraish might not see them. Hadhrat Umme Ammarah رضي الله عنها was in the third such group from Madinah Munawwarah. She joined most of the battles that were fought after Hijrah (migration). She took an important part in Uhud, Hudeybiah, Khaiber, Umratul Qadha, Huneyn and Yamamah.

In the battle of Uhud, she was forty-three years old. Her husband and two sons were also fighting in this battle. She

took a leather bottle full of water and headed for Uhud to help the wounded and the thirsty. In the beginning, the Muslims were winning, but things changed in a moment and the enemies were in a winning position. She had reached Nabi ﷺ, when wave after wave of enemy troops rushed to attack and kill him. She protected Nabi ﷺ whenever anybody approached him. She had a cloth-belt round her waist, full of pieces of cloth, with which she cared for the wounded. She herself got about twelve wounds, one of which was very serious.

Hadhrat Umme Sa'eed رضي الله عنها says: "I once saw a very deep cut on the shoulder of Hadhrat Umme Ammarah رضي الله عنها. I asked her how she had got that. She said, 'I got it in Uhud. When people were running about in confusion, I saw Ibn Qumiah coming towards us and shouting, 'Where is Muhammad ﷺ. Let somebody tell me about his whereabouts. If he is saved today, I am no more.' I, Hadhrat Mus'ab bin Umair رضي الله عنه and some others stopped him. He gave me this deep cut on my shoulder. I also attacked him, but he escaped because of the double coat of armour that he was wearing."

After a year's treatment, the wound would not heal. In the meantime, Nabi ﷺ decided to go to Hamra-ul-Asad. Hadhrat Umme Ammarah رضي الله عنها also got ready but she could not join as her wound had still not healed. When Nabi ﷺ returned from this battle, he at once went to visit Hadhrat Umme Ammarah رضي الله عنها. He was very happy to find her better.

She says: "We were greatly disadvantaged in Uhud. The enemies were on horseback, while we fought on foot. There would have been a fair fight if they too had been on foot. When somebody had came riding on his horse to attack me, I stopped his sword with my shield and when he turned about; I attacked his horse from the back and cut its leg. This caused the horse as well as the rider to fall on the ground. As soon as this happened, Nabi ﷺ would shout to my son, who would run to my help and then we both finished the man in no time."

Her son Hadhrat Abdullah bin Zaid رضي الله عنه says: "I had a wound on my left arm, which would not stop bleeding. Nabi ﷺ said to my mother, 'Put a bandage over it.' My mother took out a bandage from her belt and after bandaging my wound, said, 'Now, son! Go and fight again with the idolaters.' Nabi ﷺ was watching us. He said, 'O, Umme Ammarah رضي الله عنها , who can have courage like yours?"

At that time, Nabi ﷺ prayed again and again for Hadhrat Umme Ammarah رضي الله عنها and her family. Hadhrat Umme Ammarah رضي الله عنها said, "I was standing with Nabi ﷺ when one of the enemies passed by in front of me. Nabi ﷺ said to me, 'Umme Ammarah! He is the man who wounded your son.' I jumped at him and hit his leg. This caused him to fall down. We then went forward and finished him. Nabi ﷺ smiled and said, 'Umme Ammarah has taken revenge for her son,' When Nabi ﷺ was praying for us, I said to him, 'O, Nabi of Allah! Pray that I may join you in Jannat.' He made this prayer too. After this I cared very little for any difficulty that came to me in this life."

As has already been said, she also joined many other battles with the same keenness and courage. After the death of Nabi ﷺ, she took part in the fierce battle of Yamamah, which was fought with the rebels. She lost one of her arms and received eleven other wounds in this battle. She was forty-three in Uhud and fifty-two in Yamamah. Her great courage in these battles at that age was really amazing.

Story of Hadhrat Umme Hakim (RA)

Hadhrat Umme Hakim رضي الله عنها was the wife of Ikramah bin Abi Jahl. She participated in Uhud on the enemy side. She accepted Islam when Makkah Mukarramah was conquered. She loved her husband very much. He would not become Muslim because of his father, who was the worst enemy of Islam. After the capturing of Makkah Mukarramah, her husband fled to Yemen. She secured pardon for him from Nabi ﷺ and went to Yemen and convinced her husband to return to his home.

She told him: "You can be safe from the sword of Muhammad ﷺ only when you put yourself in his lap."

She returned with him to Madinah Munawwarah, where Ikramah embraced Islam and the couple began to live together happily. They both participated in the Syrian war during the rule of Hadhrat Abu Bakr رضي الله عنه. Ikramah was killed in a battle. She was then married to another Mujahid, Hadhrat Khalid bin Sa'eed رضي الله عنه. Her husband wanted to meet her at a place called Marja-us-Safr.

She said: "We have the enemy on all sides. We shall meet after they are conquered."

He said: "I am sure I shall not survive this battle."

They then shared the bed for the first time in a tent at that place. The next day, Hadhrat Khalid bin Sa'eed رضي الله عنه was arranging for the Walimah when the enemy attacked with full force and he was killed in the battle. Hadhrat Umme Hakim رضي الله عنها packed up her tent and other luggage and thereafter fought the enemy with a tent-peg in her hand, till she had killed seven of them.

In times of war, not to speak of a woman, no man would like to get married under such conditions. Look at her marriage in the battle-field and her fight with the enemy. Instead of mourning the loss of her husband, on the day of his death she rushes onto the battle-field and kills seven of the enemy soldiers single-handed. Is this not enough to show the wonderful strength of Imaan in the women of that time?

Martyrdom of Hadhrat Sumayya (RA)

Hadhrat Sumayyah رضي الله عنها is the mother Hadhrat Ammaar رضي الله عنه, whose story we have already read in Chapter five. Just like her son Hadhrat Ammar رضي الله عنه and her husband Yasir رضي الله عنه, she patiently bore the different hardships in the cause of Islam. In the hot sun, she was made to lie on hot stones. She was made to wear steel armour and stand in the hot sun which heated the armour and she would be burnt. When Nabi ﷺ passed by,

he would encourage her to be patient and promised her Jannah. She would not weaken in her love and devotion to Islam in spite of all these problems. One day, Hadhrat Sumayyah رضي الله عنها was standing when Abu Jahl passed that way. He said all sorts of dirty words at her and then put his spear through her body. She died because of the wound. She is the first to be martyred (give her life) for the cause of Islam.

Patience, steadfastness and sacrifice of these ladies are really enviable. For a person blessed with the true spirit of Islam, no hardship is too difficult. We hear about hundreds of persons dying for one cause or the other. It is only dying for the cause of Allah سبحانه وتعالى that brings everlasting happiness and comfort in the life hereafter. Persons losing their lives for worldly gains really lose twice, i.e. in this world as well as in the hereafter.

The story of Hadhrat Asma bint Abu Bakr (RA)

Hadhrat Asma bint Abu Bakr رضي الله عنها is the daughter of Hadhrat Abu Bakr رضي الله عنه, the mother of Hadhrat Abdullah bin Zubair رضي الله عنه and step-sister of Hadhrat A`ishah رضي الله عنها. She is one of the famous women of her time. She was the eighteenth person to embrace Islam. She was twenty seven years old at the time of the Hijrat.

After the migration from Makkah Mukarramah, when Nabi ﷺ and Hadhrat Abu Bakr رضي الله عنه reached Madinah Munawwarah safely, they sent Hadhrat Zaid رضي الله عنه and some other Sahaabah رضي الله عنهم to bring their families from Makkah Mukarramah. Hadhrat Asma رضي الله عنها came to Madinah Munawwarah with Hadhrat Abu

Bakr's ﷺ family. When she reached Quba, she gave birth to Hadhrat Abdullah bin-Zubair ﷺ, the first Muslim baby born since the Hijrat. The poverty and hardship of that time is famous as well as the bravery and determination.

Hadhrat Asma ﷺ says: "When I was married to Hadhrat Zubair ﷺ, he had neither money, property nor any servant. He had only one camel for carrying water and one horse. I would bring fodder for the animals and date stones to feed them instead of grass. I also brought water from the well, mended the bucket myself and attended to other household duties. Attending to the horse was the most difficult of all the jobs. As I was not good at baking, after kneading the flour, I would take it to the Ansaar women in my neighbourhood, who would bake bread for me. When we arrived in Madinah Munawwarah, Nabi ﷺ chose a piece of land for Hadhrat Zubair ﷺ two miles away from the town. I would bring date stones from there on my head. One day when I was coming in this manner, I met Nabi ﷺ with a group of Ansaar on the way. He stopped his camel and showed me a sign from which I understood that he wished to give me a lift. I felt shy of going with men and I also remembered that Hadhrat Zubair ﷺ was very sensitive in this matter. Nabi ﷺ understood my hesitation and left me alone. When I reached home, I related the story to Hadhrat Zubair ﷺ and told him that, due to my own shyness and his sensitiveness, I did not accept the offer of Nabi ﷺ. He said, 'By Allah I am more sensitive about your carrying the load over such a long distance, but I cannot help it.' In fact, Sahaabah ﷺ remained occupied in making an effort in the path

of Allah and all other such jobs had to be done by their womenfolk. Sometime later, Hadhrat Abu Bakr ؓ sent us a servant that Nabi ﷺ had given to him. I was therefore relieved of attending to the horse, which had been really very hard for me."

Hadhrat Asma (RA) consoles her grandfather

When Hadhrat Abu Bakr ؓ shifted to Madinah Munawwarah with Nabi ﷺ, he took with him all his money, thinking that Nabi ﷺ might need it. It was about 6 000 dirhams. After he had left, his father Abu Quhafah ؓ who was blind and who had not yet accepted Islam) came to sympathise with his granddaughters.

Hadhrat Asma رضي الله عنها says: "Our grandfather came to us and said, 'Your father has shocked you with his shifting to Madinah Munawwarah, and seems to have put you to a lot of hardship by taking all his money with him.' I said, 'No grandfather, do not worry. He has left a lot of money for us.' I collected some small stones and put them in the place where my father used to keep his money; I covered it with a cloth. I then took my grandfather to that place and placed his hand over the cloth. He thought that it was really full of dirhams. He said: 'It is good that he has left something for you to live on.' By Allah, my father had not left a single dirham for us; I played this trick just to ease my grandfather."

Look at this brave Muslim girl. Actually speaking, the girls needed more comfort than their grandfather. Normally, they

should have complained of their condition to their grandfather to win his sympathy, as there was nobody else in Makkah Mukarramah to grant them any sympathy or help. Allah سبحانه وتعالى had given such understanding to the Muslim men and women of those days that everything they did was really wonderful and worthy of following.

Hadhrat Abu Bakr رضي الله عنه was a rich businessman in the beginning, but he always spent generously in the path of Allah. At the time of Tabuk, he contributed all that he owned. (This we have already read in Chapter six).

Nabi ﷺ once said: "Nobody's wealth has benefited me so much as that of Hadhrat Abu Bakrرضي الله عنه. I have rewarded everybody for the good done to me, except Hadhrat Abu Bakr رضي الله عنه. He shall be rewarded by Allah سبحانه وتعالى Himself."

Hadhrat Asma's (RA) spending in charity

Hadhrat Asma رضي الله عنها loved to spend in the path of Allah سبحانه وتعالى. In the beginning, she used to spend carefully with measure and weight.

Once Nabi ﷺ said to her: "O, Asma, do not hoard and give by measure; spend in the path of Allah سبحانه وتعالى freely." After this, she started spending most generously.

Asma رضي الله عنها would advise her house maids: "Don't wait for any extra supplies before spending in the path of Allah سبحانه وتعالى (Our requirements go on increasing and the chances of having something extra will become more and more distant and the

time for spending in the path of Allah ﷻ will never come. Remember that you will not lose by spending in charity."

Although these people were poor and lived hand to mouth, yet they were free in spending and generous at heart. The Muslims today complain of their poverty, but there will be hardly any group of people among them who are so poor and needy as the Sahaabah ؓ used to be. We have already read how they had to go without food for several days together and how some of them had to keep stones tied on their bellies to ease their pangs of hunger.

The Story of Nabi's ﷺ daughter, Hadhrat Zainab (RA)

Hadhrat Zainab ؓ was born five years after Nabi's ﷺ marriage to Hadhrat Khadija ؓ. At that time Nabi ﷺ was thirty years old. She grew up and thereafter accepted Islam. She was married to her cousin Abul Aas bin Rabi. She did not go with Nabi ﷺ for Hijrat (migration). Her husband fought in Badr for the Quraish and was captured by the Muslims.

When the Quraish were paying ransom for the release of their prisoners, Hadhrat Zainab ؓ gave as ransom, for her husband, the necklace she had received in dowry from her mother Hadhrat Khadijah ؓ. When Nabi ﷺ saw the necklace, the memories of Hadhrat Khadijah ؓ came to his mind and tears filled up his eyes. After consulting with Sahaabah (RA), he returned the necklace to Hadhrat Zainab ؓ and released her husband without ransom on the

condition that he would send Hadhrat Zainab رضي الله عنها to Madinah Munawwarah when he returned to Makkah Mukarramah.

Two men were sent to stay outside Makkah Mukarramah and bring Hazrath Zainab رضي الله عنها safely to Madinah Munawwarah, when she was made over to them. Her husband asked his brother Kinanah to take Hadhrat Zainab رضي الله عنها outside Makkah Mukarramah and make her over to the Muslim escort. As Hadhrat Zainab رضي الله عنها and Kinanah were moving out of the town on camels, the Quraish sent a group to stop them. Her own cousin Habar bin Aswad flung a spear at her, which wounded her and caused her to fall from the camel. At that time she was expecting but she lost her child. Kinanah started shooting arrows towards the trouble-makers.

Abu Sufyan said to Kinanah:”We cannot bear the daughter of Muhammad ﷺ leaving Makkah Mukarramah so openly. Let her go back and we will send her secretly after a few days."

Kinanah agreed. Hadhrat Zainab رضي الله عنها was sent off after a few days. She suffered from this wound for a long time, till she died because of it in 8 A.H. Nabi ﷺ said at the time of her death: "She was my best daughter, for she has suffered because of me.”

Nabi ﷺ buried her with his own hands. As he went into the grave to lay her down, he looked very sad but when he came out of the grave, he was quite calm. On the being asked by the Sahaabah, he said: "In view of the weakness of Zainab رضي الله عنها , I

prayed to Allah ﷻ; to remove from her the tortures of the grave, and this prayer has been answered by Allah ﷻ."

Just imagine, even the daughter of a Nabi who sacrificed her life for Islam needed the Dua of Nabi ﷺ for protection from the difficulties in the grave. What about us people who are drowned in sins? It is necessary that we should always seek protection from the difficulties of the grave. Nabi ﷺ would often seek protection in Allah ﷻ from the horrors of the grave. This was to teach his followers. (O, Allah! protect us from the horrors of the grave by your special Favour, Grace and Bounty).Aameen

اَللّٰهُمَّ احْفَظْنَا مِنْهُ بِمَنِّكَ وَكَرَمِكَ وَفَضْلِكَ

Hadhrat Rubayyi's (RA) honour

Rubayyi-bint-Mu'awiz رضي الله عنها, who had participated in many battles by the side of Nabi ﷺ, was a woman of the Ansaar. She nursed the wounded and carried the dead bodies during the battle. She had accepted Islam before Nabi ﷺ emigrated to Madinah Munawwarah. She was married when Nabi ﷺ was in Madinah Munawwarah. He blessed her marriage with his presence. He heard some girls singing a heroic poem about the battle of Badr at her place. One of them sang a verse, which meant:

وَفِيْنَا نَبِيٌّ يَّعْلَمُ مَا فِيْ غَدٍ

"We have among us Nabi, who knows what is to happen tomorrow."

He stopped her from saying such things, because nobody except Allah ﷻ knows what is going to happen in future.

It was Hadhrat Rubayyi's رضي الله عنها father, Hadhrat Mu'awiz رضي الله عنه, who was one of those who killed Abu Jahl in Badr. Abu Jahl, as we know, was one of the big chiefs of Quraish and the worst enemy of Islam.

There was a woman named Asma who used to sell perfumes to the ladies. She once came to Hadhrat Rubayyi رضي الله عنها to sell perfume. When Hadhrat Rubayyi رضي الله عنها was introduced to her as the daughter of Hadhrat Mu'awiz رضي الله عنه, Asma remarked: "So you are the daughter of him who killed his chief."

Hadhrat Rubayyi رضي الله عنها sense of honour could not bear a wretched person like Abu Jahl to be mentioned as the chief of her father. She therefore, replied angrily, "No. I am the daughter of one who killed his slave."

Asma did not like this title for Abu Jahl and said with anger: "It is haram for me to sell perfume to you."

Hadhrat Rubayyi رضي الله عنها replied in a similar manner, "It is haram for me to buy perfume from you. I have never found stink in any perfume except yours."

Hadhrat Rubayyi رضي الله عنها says: "I had used the last words simply to annoy her."

Look at her sensitiveness and feeling for Islam. She could not tolerate an enemy of Islam being mentioned as a chief. We hear from the lips of Muslims most flowery and hounourable

descriptions being used for the open enemies of Islam. When they are corrected, they call it narrow-mindedness.

Nabi ﷺ says: "Don't call a Munafiq a chief. You displease Allah ﷻ when you take him as a chief."

Life Sketches of Ummahaat-ul-Mu'mineen

Every Muslim likes to know and he must know about the members of the family of Nabi ﷺ. Therefore, a short account of their lives is given in the following pages. The Muhadithin and historians all agree that eleven ladies had the honour of being the wives of Nabi ﷺ.

(1) Hadhrat Khadijah رضي الله عنها

Hadhrat Khadijah رضي الله عنها was the first among them. At the time of her marriage, she was 40 years old and Nabi ﷺ was twenty-five. She gave birth to all his children, except a son Ibrahim. She was first supposed to be married to Waraqah bin Naufal, but this marriage could not take place. Her first husband was Atiq bin Aa'iz. She had a daughter from him, whose name was Hind. Hind grew up, embraced Islam and had many children. On the death of Atiq, Khadijah رضي الله عنها was married to Abu Halah and got two children from him viz. Hind and Halah. Hind lived up to the time of Ali's رضي الله عنه Caliphate. On the death of Abu Halah, Nabi ﷺ married Khadijah رضي الله عنها as his first wife. She died in Ramadhan of the 10th year of the prophethood at the age of sixty-five. He loved her very much and did not marry any other woman during her lifetime. Even before Islam, she was popularly called Tahirah (Clean and pure). Her children

from other husbands are therefore known as Banu Tahirah. Her virtues and privileges have been mentioned extensively in the Ahaadith. Nabi ﷺ laid her in the grave with his own hands. Till then, there was no janazah salaah.

(2) Hadhrat Sauda رضي الله عنها

Hadhrat Sauda bint Zam'ah bin Qais رضي الله عنها was previously married to her cousin Hadhrat Sukran bin 'Amr رضي الله عنه. The couple embraced Islam and shifted to Abysinnia. Hadhrat Sukran رضي الله عنه died in Abyssinia. Hadhrat Saudah رضي الله عنها, now a widow, returned to Makkah Mukarramah. Nabi ﷺ, on the death of Hadhrat Khadijah رضي الله عنها (in Shawwal of the same year), married Hadhrat Saudah رضي الله عنها. We know the devotion of Nabi ﷺ in his salaah. Hadhrat Saudah رضي الله عنها once stood behind him in Tahajjud.

The next day she said to him: "O, Nabi of Allah! Last night you took so long in your Ruk'u that I feared bleeding from my nose." (As she was heavy, the strain might have been too much for her).

Nabi ﷺ once intended to divorce her. Meanwhile Hadhrat A`ishah رضي الله عنها had also been married to Nabi ﷺ. Hadhrat Saudah رضي الله عنها said:"O, Nabi of Allah! I am ready to give up my turn (with you) in favour of Hadhrat A`ishah رضي الله عنها, but I don't like to be divorced by you. I wish to be one of your wives in Jannat."

Nabi ﷺ agreed to this suggestion. She died in about 55 A.H. towards the end of the Khilafat of Hadhrat Umar رضي الله عنه. There was

another Quraish woman of the same name. She was also a widow having about six children. Nabi offered to marry her, but she said: "O, Nabi of Allah! You are dearer to me than any other person in this world. I do not like my children to be of any trouble to you." He appreciated this and withdrew the offer.

(3) Hadhrat A`ishah رضي الله عنها

Hadhrat A`ishah رضي الله عنها was married to Nabi ﷺ in Shawwal of the 10th year of Nubuwwat. She was born in the 4th year of Nubuwwat and was married when she was six, but was actually sent by her parents to live with Nabi ﷺ, after his shifting to Madinah Munawwarah, when she was nine. She was eighteen at the time of the death of Nabi ﷺ. She died on the night of Tuesday, the 17th Ramadhaan, 57 A.H., at the age of sixty-six. She desired at the time of her death that she might be buried along with other Ummahat-ul-Momineen, in the public graveyard, though she could be buried by the side of Nabi's ﷺ grave, which was in her house. She was the only wife of Nabi ﷺ who had not been married previously. All the remaining wives had either been widowed or divorced, some quite a few times, before they became Ummuhat-ul-Momineen. To be married in Shawwal was considered a bad omen among the Arab women.

Hadhrat A`ishah رضي الله عنها says: "I was married and sent to live with Nabi ﷺ in Shawwal. Which of Nabi ﷺ wives has been more blessed with his love and Allah's سبحانه وتعالى other favours than me?"

On the death of Hadhrat Khadijah رضي الله عنها , Hadhrat Khaulah bint Hakim رضي الله عنها came to Nabi ﷺ and said: "O, Nabi of Allah! Don't you like to marry again?"

Nabi ﷺ: "Whom can I marry?"

Khaulah: "I know one virgin and one widow."

Nabi ﷺ: "Name them."

Khaulah: "The virgin is A`ishah, (the daughter of your bosom friend Abu Bakr رضي الله عنه and the widow is Saudah bint Zam'ah."

Nabi ﷺ: "All right! You may make the proposal."

Hadhrat Khaulah رضي الله عنها then went to Hadhrat A`ishah's رضي الله عنها mother Hadhrat Umme-Rooman رضي الله عنها and said to her: "I have come with good news for your family."

Hadhrat Umme Rooman رضي الله عنها : "What is that?"

Hadhrat Khaulah رضي الله عنها : "Nabi ﷺ has sent me to seek Hadhrat A`ishah's رضي الله عنها hand in marriage for him"

Hadhrat Umme Rooman رضي الله عنها : "But Hadhrat A`ishah رضي الله عنها is like his niece. How can she be married to him? Let me talk to her father."

Hadhrat Abu Bakr رضي الله عنه was not at home at that time. When he came, the proposal was placed before him, and he expressed the same difficulty. Hadhrat Khaulah رضي الله عنها returned to Nabi ﷺ and informed him of their difficulty.

Nabi ﷺ said: "Abu Bakr is my best friend and brother-in-Islam, but this does not stop my marrying his daughter."

Hadhrat Khaulah رضي الله عنها went and informed Hadhrat Abu Bakr رضي الله عنه accordingly. Abu Bakr رضي الله عنه was extremely happy to call Nabi ﷺ to his home and perform A'ishah's رضي الله عنها Nikah with him. A few months later, when Nabi ﷺ had emigrated to Madinah Munawwarah, Hadhrat Abu Bakr رضي الله عنه said to Nabi ﷺ: "Why don't you have your wife Hadhrat A`ishah رضي الله عنها living with you?"

He said: "I have to make some preparations, etc., before I do that."

Hadhrat Abu Bakr رضي الله عنه presented him with some money, with which necessary things were arranged. Hadhrat A`ishah رضي الله عنها then started living with Nabi ﷺ from Shawwal of 1 or 2 A.H. She shared the bed with Nabi ﷺ for the first time in Hadhrat Abu Bakr's رضي الله عنه house.

These are the three marriages of Nabi ﷺ before Hijrah. All the remaining wives were taken by him in Madinah Munawwarah.

(4) Hadhrat Hafsah رضي الله عنها

Hadhrat Hafsah رضي الله عنها, the daughter of Hadhrat Umar رضي الله عنه, was born in Makkah Mukarramah five years before Nubuwwat. She was first married to Hadhrat Khunais bin Huzaifah رضي الله عنه, who was one of the very early Muslims. He first emigrated to Abyssinia and then to Madinah Munawwarah. He

participated in the battle of Badr, and was seriously wounded in Badr (or in Uhud) and died of the wound in the year 1 or 2 A.H. Hadhrat Hafsah ﵂ had also moved to Madinah Munawwarah with her husband.

When her husband died, Hadhrat Umar﵁ went to Hadhrat Abu Bakr ﵁ and said: "I want to give Hafsah in marriage to you."

Hadhrat Abu Bakr ﵁ kept quiet and said nothing. Meanwhile Ruqayyah ﵂, the daughter of Nabi ﷺ and the wife of Hadhrat Uthmaan ﵁ died. Hadhrat Umar ﵁ went to Hadhrat Uthmaan ﵁ and offered Hadhrat Hafsah's ﵂ hand to him. He refused by saying, "I don't have the need to marry presently."

Hadhrat Umar ﵁ complained of this to Nabi ﷺ. Nabi ﷺ said: "Can I tell you of a husband for Hafsah better than 'Uthmaan, and of a wife for 'Uthmaan better than Hafsah."

He then took Hadhrat Hafsah ﵂ as his next wife, and gave his own daughter Hadhrat Umme Kulsum ﵂ in marriage to 'Hadhrat Uthmaan ﵁. Hadhrat Abu Bakr ﵁ later said to 'Hadhrat Umar ﵁: "When you offered Hafsah's hand to me, I kept quiet as Nabi ﷺ had informed me of his intention of marrying her. I could neither accept your offer nor reveal Nabi's ﷺ secret to you. I, therefore, kept quiet. If Nabi ﷺ had changed his mind, I would have gladly married her."

Hadhrat Umar ﵁ says: "Abu Bakr's silence over the offer was in fact more shocking to me than Uthmaan's refusal."

Hadhrat Hafsah ﷺ was a very pious woman who devoted herself to Salaah. She would often fast during the day and spend the night in Ibaadat. Once Nabi ﷺ was displeased with Hafsah for some reason and said the first divorce to her. Hadhrat Umar was naturally very much shocked over this.

Jibraeel came to Nabi ﷺ and said: "Allah wants you to take Hafsah back, as she is often fasting and spending her nights in Salaah, and also Allah wants it for Hadhrat Umar's sake."

Nabi ﷺ therefore took her back. She died in Jumadil Oola, 45 A.H., at the age of 63.

(5) Hadhrat Zainab bint Khuzaimah

Hadhrat Zainab was the next lady to be married to Nabi ﷺ. There are different reports about her earlier husbands. According to one report, she was first married to Hadhrat Abdullah bin Jahsh who was killed in Uhud, as we have already seen in his story in chapter seven. According to another report, she was first married to Tufail ibnul al Harith and when he divorced her she married his brother Ubaidah ibnul Harith, who was killed in Badr. Nabi ﷺ married her in Ramadhaan, 3 A.H. She lived with Nabi ﷺ for eight months only, as she died in Rabi-ul-Akhir, 4 A.H. Hadhrat Zainab and Hadhrat Khadijah are the two wives of Nabi ﷺ who died during his lifetime. All the other wives lived on after him and died later. Hadhrat Zainab spent very generously on the poor, and was known as 'Ummul Masakin' (mother of the

poor) even before Islam. After her death, Nabi ﷺ married Hadhrat Umme Salamah رضي الله عنها .

(6) Hadhrat Umme Salamah رضي الله عنها

Hadhrat Umme Salamah رضي الله عنها was the daughter of Hadhrat Abu Umayyah رضي الله عنه. She was first married to her cousin Abdullah bin Abdul Asad known as Abu Salamah رضي الله عنه. The couple accepted Islam in the beginning and because of being troubled by the Quraish, they shifted to Abyssinia. A son who was born to them in Abyssinia, was named Salamah. After returning from Abyssinia, the family moved to Madinah Munawwarah.

Hadhrat Umme Salamah's رضي الله عنها story about her journey to Madinah Munawwarah has already been given in the early part of this chapter. After reaching Madinah Munawwarah, Hadhrat Umme Salamah رضي الله عنها had another son ‘Umar and two daughters, Durrah and Zainab رضي الله عنهما . Hadhrat Abu Salamah رضي الله عنه was the eleventh man to accept Islam. He participated in both the battle of Badr as well as in Uhud. He got a very bad wound in Uhud, which did not heal for a long time. He was sent by Nabi ﷺ on a journey in Safar, 4 A.H. When he returned from the trip, the old wound started giving trouble and he died because of it on 8th Jumadil-Akhir, 4 A.H. Hadhrat Umme Salamah رضي الله عنها was expecting a child at that time. Zainab was born to her after the death of her husband. After she had completed her Iddat (the waiting period), Hadhrat Abu Bakr رضي الله عنه proposed to marry her, but she refused. Later, Nabi ﷺ offered to marry her.

She said: "O, Nabi of Allah! I have quite a few children with me and I am very sensitive by nature. Moreover, all my people are in Makkah Mukarramah, and their permission for getting remarried is necessary."

Nabi ﷺ said: "Allah ﷻ will look after your children and your sensitiveness will disappear shortly. None of your people will dislike the marriage."

She then asked her eldest son Hadhrat Salamah رضي الله عنه to be her guardian and give her in marriage to Nabi ﷺ. She was married in the end of Shawwal, 4 A.H.

She says: "I had heard from Nabi ﷺ that a person struck with a tragedy should recite this prayer,

اَللّٰهُمَّ اَجِرْنِىْ فِىْ مُصِيْبَتِىْ وَاخْلُفْنِىْ خَيْرًا مِّنْهَا

'O, Allah! Repay me for this tragedy by giving me something better than what I have lost,'

then Allah would accept his prayer. I had been reciting this prayer since the death of Hadhrat Abu Salamah رضي الله عنه, but I could not imagine a husband better than him, until Allah ﷻ fixed my marriage with Nabi ﷺ."

A`ishah رضي الله عنها says: "Umme Salamah رضي الله عنها was famous for her beauty. Once I made a plan to see her. I found her much more beautiful than I had heard. I mentioned this to Hafsah who said. "In my opinion, she is not as beautiful as people say."

She was the last of the wives of Nabi ﷺ to die. It was in 59 or 62 A.H. She was 84 at the time of her death. She was born 9 years before Nubuwwat. Nabi ﷺ married her after the death of Hadhrat Zainab bint Khuzaimah رضي الله عنها . She therefore lived in Hadhrat Zainab's رضي الله عنها house. She found a hand-mill, a kettle and some barley in an earthen jar, lying in the house. She milled some barley and after adding some fat cooked a meal, which she served to Nabi ﷺ on the very first day of her marriage with him.

7) Hadhrat Zainab bint Jahsh رضي الله عنها

Hadhrat Zainab bint Jahsh رضي الله عنها was the cousin of Nabi ﷺ. She was first given in marriage by Nabi ﷺ to his adopted son Hadhrat Zaid bin Harithah رضي الله عنه. When Hadhrat Zaid رضي الله عنه divorced her, she was married to Nabi ﷺ by the command of Allah سبحانه وتعالى, as mentioned in Surah Al Ahzab. This took place in 5 A.H, when she was 35 years old. She was therefore born 17 years before Nubuwwat.

She was always proud of the fact that, while all the other wives were given in marriage to Nabi ﷺ by their guardians, it was Allah سبحانه وتعالى Himself Who did this for her. When Hadhrat Zaid رضي الله عنه divorced her and she had completed her Iddat, Nabi ﷺ sent the proposal to her.

She said: "I cannot give an answer until I have sought advice from my Allah سبحانه وتعالى."

She performed Wudhu, said two rakaat of Salaah and prayed to Allah, "O, Allah! Your Nabi ﷺ offers to marry me. If I am fit for the honour, then give me in his marriage."

Allah answered her prayer by revealing the following verse to Nabi ﷺ:

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا

"So when Zaid had performed the necessary formality (of divorce) from her, we gave her unto you in marriage, so that there may be no sin for believers in respect of the wives of their adopted sons, when they have divorced them. The order of Allah must be fulfilled."

(S33: V 37)

She bowed down before Allah سبحانه وتعالى in thankfulness when she received the good news about this revelation. Nabi ﷺ arranged a big feast (Walimah) for this marriage. A goat was slaughtered and mutton curry with bread was served to the guests. People came in groups, and were served till all of them were fed.

Hadhrat Zainab رضي الله عنها was very generous in spending in the path of Allah سبحانه وتعالى. She earned by working with her hands and spent all her wealth in charity. It was about her that Nabi ﷺ had said: "My wife with long hands will be the first to meet me after my death." The wives took this to mean the actual length of their arms and began to measure their arms with a stick.

When measured, the arm of Hadhrat Saudah رضي الله عنها was the longest. But when Hadhrat Zainab رضي الله عنها died first, they understood the true meaning of “long arms” (i.e the most generous). She fasted very often. She died in 20 A.H. Hadhrat 'Umar رضي الله عنه led the Janazah Salaah. She was fifty at the time of her death.

(8) Hadhrat Juwairiah bintul Harith رضي الله عنها

Hadhrat Juwairiah رضي الله عنها was the daughter of Harith, the chief of Banu Mustaliq and was married to Musafi bin Safwan. She was one of the many prisoners who were captured by the Muslims after the battle of Muraisee'. She was given to Hadhrat Thabit bin Qais رضي الله عنه. He offered to release her for 360 Dirhams.

She came to Nabi ﷺ and said: "O, Nabi of Allah! I am the daughter of Harith, who is the chief of the tribe; you know what difficulty has come to me. The ransom demanded by Hadhrat Thabit رضي الله عنه is too much for me. I have come to seek your help in the matter."

Nabi ﷺ agreed to pay her ransom, set her free, and offered to take her as his wife. She was very glad to accept this offer. She was married to Nabi ﷺ in 5 A.H. and as a result of this marriage, the prisoners of Banu Mustaliq (Juwairiah's (tribe) numbering about a hundred families, were all set free by the Muslims. They said, "The tribe which was honoured by Nabi's ﷺ marriage should not remain as slaves."

Hadhrat Juwairiah ﵂ was very beautiful and attractive. Three days before she became a prisoner in the battle, she had seen in a dream that the moon coming out from Madinah Munawwarah and fell into her lap. She says: "When I was captured, I began to hope that my dream would come true."

She was 20 at the time of her marriage with Nabi ﷺ. She died in Rabi-ul-Awwal, 50 A.H., in Madinah Munawwarah at the age of 65.

(9) Hadhrat Umme Habibah ﵂

She was the daughter of Abu Sufyan, and was first married to Ubaidullah bin Jahsh in Makkah Mukarramah. The couple accepted Islam, and then moved to Abyssinia due to the harassment of the Quraish. One night, in a dream, she saw her husband in the most ugly and horrible form. The next day she came to know that he had turned Christian. She, however, remained a Muslim and was therefore separated from him.

She was now all alone in Abyssinia. Allah ﷻ soon rewarded for her loss. Nabi ﷺ sent her an offer of marriage through the King Negus, who sent a woman named Abrahah to her with the message. She was so happy with the good news that she gave the bracelets and other jewellery that she was wearing to the woman in delight. King Negus represented Nabi ﷺ in the Nikah ceremony and gave her 400 dinars as dowry and many other gifts. He also gave a feast and dinars as gifts to all those who were present in the ceremony. Negus then sent her to Madinah Munawwarah with her dowry and other gifts such

as perfume, etc. This marriage took place in 7 A.H. Her father was not a Muslim then. She most probably died in 44 A.H.

(10) Hadhrat Safiyyah رضي الله عنها

She was the daughter of Huyay, who was from the family of Hadhrat Harun عليه السلام, the brother of Hadhrat Moosa عليه السلام. She was first married to Salam bin Mishkam and then to Kinanah bin Abi Huqaiq at the time of Khaibar. Kinanah was killed in the battle and she was captured by the Muslims.

Hadhrat Dahya Kalbi رضي الله عنه requested for a maid, and Nabi ﷺ gave her to him. At this, the other Sahaabah رضي الله عنهم approached Nabi ﷺ and said: "O, Nabi of Allah! Banu Nazir and Banu Quraizah (the Jewish tribes of Madinah Munawwarah) will feel offended to see the daughter of a Jewish chief working as a maid. We therefore suggest that she may be taken as your own wife."

Nabi ﷺ paid a reasonable sum of money to Hadhrat Dahya رضي الله عنه as ransom, and said to Safiyyah رضي الله عنها : "You are now free; if you like, you can go back to your tribe or if you wish you can be my wife."

She said: "I wanted to be with you while I was a Jew. How can I leave you now, when I am a Muslim?"

This is probably a reference to the fact that she once saw in her dream a portion of the moon falling into her lap. When she mentioned her dream to Kinanah, he slapped her face so hard

that he left a mark on her eye. He said: "You want to become the wife of the King of Madinah Munawwarah!"

Her father is also reported to have treated her similarly when she related the same or similar dream to him. She again saw, in her dream, the sun lying on her breast. When she mentioned this to her husband, He said: "You seem to be wishing to become the Queen of Madinah."

She says: "I was seventeen when I was married to Nabi ﷺ. She came to live with Nabi ﷺ when he was camping at the first stage from Khaiber. Next morning, he said to the Sahaabah رضي الله عنهم: "Let everybody bring whatever he has got to eat." They brought their own dates, cheese, butter, etc. A long leather cloth was spread and all sat around it to share the food amongst them. This was the Walimah for the marriage. She died in Ramadhaan, 50 A.H., when she was about 60 years old.

(11) Hadhrat Maimoonah رضي الله عنها

Hadhrat Maimoonah رضي الله عنها was the daughter of Harith bin Hazan. Her original name was Barrah, but she was later renamed Maimoonah by Nabi ﷺ. She was first married to Abu Rahm bin Abdul Uzza. According to some reports, she was married twice before she became Ummul Mominin. She had been widowed when Nabi ﷺ married her at Saraf, a place lying on his journey to Makkah Mukarramah for 'Umrah in Zul Qa'dah 7 A.H. He had intended to start living with her when in Makkah Mukarramah after performing 'Umrah, but because the Quraish did not allow him to enter Makkah

Mukarramah, he called her over to him in the same place on his return journey.

Many years later she died and was buried exactly at the same place in 51 A.H. when she was 81 years old. This is a strange coincidence that at a certain place during one journey she is married, at the same place on the return journey she starts living with Nabi ﷺ, and at the very same place during another journey she dies and is buried.

Hadhrat A`ishah رضي الله عنها says: "Maimoonah was the most pious, and the most mindful of her family relations, among Nabi's ﷺ wives."

Hadhrat Yazid bin Asam رضي الله عنه says: "She was seen either engaged in Salaah or in household work. When she was doing neither, she was busy making Miswaak."

She was the last woman married by Nabi ﷺ. Certain Muhaddithin have, however, mentioned one or two other marriages of Nabi ﷺ.

The Sons of Nabi ﷺ

Nabi ﷺ had three sons and four daughters. All the children were born from Hadhrat Khadija رضي الله عنها, except the son Ibrahim. Qasim was his first son, born to him before Nubuwwat. He passed away when he was two. Abdullah, the second son, was born after Nubuwwat. He was also called Tayyab and Taahir. He also passed away in his childhood.

At the time of his death, the Quraish rejoiced and said: "Muhammad is without a son, and will therefore be without a successor. His name will also die with his death."

It was on this occasion that Soorah Al-Kauthar was revealed by Allah سبحانه وتعالى. It said:

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣

"Verily, we have given you plenty. So perform Salaah for your Rabb and sacrifice. Verily, it is your enemy who is unknown."

(S108: V1 to 3)

Even after more than fourteen hundred years, today there are millions who are proud to be connected to him in love and devotion. Ibrahim, the third son and last child, was born in Madinah Munawwarah in 8 A.H. Nabi's ﷺ woman slave Mariah gave birth to him. Nabi ﷺ performed the Aqiqah ceremony on the seventh day of his birth. Two lambs were slaughtered, the child's head was shaved by Hadhrat Abu

Hind Bayazi ﷻ, silver in weight equal to his hair was spent in charity and the hair was buried.

Nabi ﷺ said: "I am naming my child after the name of my forefather Ibrahim ﷺ."

This son also passed away, on 10th of Rabi-ul-Awwal, 10 A.H., when he was only 18 months old. Nabi ﷺ then remarked: "Allah ﷻ has appointed a heavenly nurse to tend to Ibrahim in the gardens of Jannat."

The Daughters of Nabi ﷺ

(1) Hadhrat Zainab ﷺ

She was the eldest daughter of Nabi ﷺ and was born in the fifth year of his first marriage, when he was thirty. She embraced Islam and was married to her cousin Abul Aas bin Rabi. The story of her moving to Madinah Munawwarah and her getting wounded by the Quraish has already been given in the early part of this chapter. She suffered long from that wound and passed away because of it in the beginning of 8 A.H.

Her husband later accepted Islam and joined her in Madinah Munawwarah. She had a son Ali ﷻ, and a daughter Umaamah. Ali passed away during the lifetime of Nabi ﷺ. This same Ali ﷻ was the person who sat with Nabi ﷺ on the camel's back at the time of his victorious entry into Makkah Mukarramah. We often read in the Hadith about a little girl riding on the back of Nabi ﷺ as he bowed down in Salaah; this

was Umaamah, Zainab's ﵂ daughter. She lived long after the death of Nabi ﷺ. Ali ﵁ married her on the death of Fathima ﵂ his first wife. It is said that Fathima ﵂ at the time of her death had said that Hadhrat Ali ﵁ should marry her. She had no children from Ali ﵁. After Hadhrat Ali's ﵁ death she was married to Hadhrat Mughirah bin Naufal ﵁, from whom she had one son named Yahya. She died in 50 A.H.

(2) Hadhrat Ruqayyah ﵂

She was born three years after the birth of Hadhrat Zainab ﵂, when Nabi ﷺ was 33 years old. She was married to Utbah, the son of Abu Lahab, Nabi's ﷺ uncle, but had not yet started living with him when Soorah Al-Lahab was revealed.

Abu Lahab called his sons Utbah and Utaibah (to whom Umme Kulsum, another daughter of Nabi ﷺ was married), and said to them: "Unless both of you divorce the daughters of Muhammad, I am not going to see your faces."

They divorced their wives. Later, upon the fall of Makkah Mukarramah, Utbah accepted Islam. After this divorce, Hadhrat Ruqayyah ﵂ was married to Hadhrat 'Uthmaan ﵁. The couple shifted to Abyssinia twice, as we have already seen in chapter one. Nabi ﷺ had announced to the Sahaabah ﵃ that he was waiting to receive Allah's ﷻ command for moving to Madinah Munawwarah. The Sahabah started moving to Madinah Munawwarah even before Nabi's ﷺ Hijrat. Hadhrat Uthmaan ﵁ and Hadhrat Ruqayyah ﵂ had also shifted to Madinah Munawwarah before Nabi ﷺ.

At the time of Badr, Ruqayyah ﵂ was ill (she later died of this illness). Hadhrat 'Uthmaan ﵁ was, therefore asked by Nabi ﷺ to stay in Madinah Munawwarah and look after her. The news about the victory in Badr was received in Madinah Munawwarah when people were returning from Ruqayyah's ﵂ funeral. Nabi ﷺ was not present at her burial. A son was born to Hadhrat Ruqayyah ﵂ in Abyssinia. He was named Abdullah and survived his mother but died in 4 A.H. when he was six years old.

(3) Hadhrat Umme Kulsum ﵂

She is the third daughter of Nabi ﷺ. She was married to Utaibah, son of Abu Lahab, but had not yet started living with him when Utaibah divorced her after the revelation of Soorah Al-Lahab, as has already been mentioned. After divorcing her, Utaibah came to Nabi ﷺ and said the rudest words to him.

Nabi ﷺ cursed him by praying: "O, Allah! Order one of your dogs to punish him."

Abu Talib, who had also not accepted Islam, was shocked at the curse and said to Utaibah; "You have no escape now."

Once Utaibah and Abu Lahab went with a group of people to Syria. Abu Lahab, in spite of his disbelief and hatred, said to the people: "I am afraid of Muhammad's curse. Everybody should take care of my son."

They happened to camp at a place where there were many lions. The people had piled up all their luggage and Utaibah

was made to sleep on top of the pile, while the rest of the people slept around the pile. A lion came at night; and smelt all the people sleeping around the pile. The lion then jumped over the people and reached Utaibah. He screamed, but the lion had bitten off his head from his body. It is very necessary that we avoid being rude to the people dear to Allah ﷻ. Nabi ﷺ has reported Allah ﷻ as saying:

مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ اٰذَنْتُهُ بِالْحَرْبِ

"He who insults my friends I declare war upon him."

After the death of Hadhrat Ruqayyah رضي الله عنها, Hadhrat Umme Kulsum رضي الله عنها was married to Hadhrat Uthmaan رضي الله عنه in Rabi-ul-Awwal, 3 A.H. Nabi ﷺ said: "I have given Umme Kulsum in marriage to Uthmaan by Allah's command."

She died in Shaaban, 9 A.H. without having any children. After her death, Nabi ﷺ is reported to have remarked: "Even if I had one hundred daughters, I would have given all of them in marriage to 'Uthmaan رضي الله عنه one after the other, if each one had died."

(4) Hadhrat Fatimah رضي الله عنها

Hadhrat Fatimah رضي الله عنها, the fourth and the youngest daughter of Nabi ﷺ who will be the leader of the woman in Jannat, was born in the 1st year of Nubuwwat, when he was 41. It is said that the name Fatimah (literally meaning safe from fire) was revealed by Allah ﷻ. She was married to Hadhrat Ali رضي الله عنه in 2 A.H. She began to live with him seven and a half months later.

She was about fifteen and Hadhrat Ali ﷛ was twenty one at the time of their marriage.

Of all the daughters, she was the most beloved of Nabi ﷺ. Whenever he went out on a journey, she was the last one to meet him and when he returned home, she was the first one to meet him. When Hadhrat Ali ﷛ intended to marry Abu Jahal's daughter, she was very upset and expressed her grief to Nabi ﷺ.

Nabi ﷺ said to Hadhrat Ali ﷛: "Fatimah is a part of my body. Whoever upsets her upsets me."

Hadhrat Ali ﷛ gave up the idea of the second marriage during her lifetime. After her death, he married her niece Umamah ﷞, as we have already read in the previous pages. It was about six months after the death of Nabi ﷺ that Fatimah ﷞ fell ill.

One day, she said to her maid: "I want to take a bath. Arrange some water for me." She took a bath and changed her clothes. She then asked her bed to be placed in the middle of the room. She laid herself down on the bedding, with her face towards the Qiblah, with her right hand under her right cheek, she said:

"I am now going to die." The next moment she was gone.

Nabi's ﷺ family continued and shall inshallah continue through her children. She had three sons and three daughters. Hadhrat Hasan ﷛ and Hadhrat Husain ﷛ were born in the

second and the third year respectively, after marriage. Muhassan رضي الله عنه, the third son, was born in 4 A.H., but died in childhood. Ruqayyah, her first daughter, also died in childhood and has not been mentioned much in history. Her second daughter Umme Kulsum, who was first married to Hadhrat Umar رضي الله عنه, had one son Zaid and one daughter Hadhrat Ruqayyah. On Hadhrat 'Umar's رضي الله عنه death, Hadhrat Umme Kulsum رضي الله عنها was married to Aun bin Ja'far, but had no child from him. After his death, his brother Muhammad bin Ja'far married her. A daughter was born to them, who died in childhood. Even Muhammad رضي الله عنه died in her lifetime and she was again married to the third brother, Abdullah bin Ja'far رضي الله عنه, from whom she had no child. She died as Abdullah's رضي الله عنه wife. Her son Zaid also died the same day and they both were carried for burial at the same time. Abdullah, 'Aun and Muhammad رضي الله عنهم have already been mentioned as sons of Ja'far رضي الله عنه and nephews of Ali رضي الله عنه in chapter six. Zainab, Hadhrat Fatima's رضي الله عنها third daughter, was married to Abdullah bin Ja'far رضي الله عنه and had two sons Abdullah and Aun from him. After her death, he married her sister Hadhrat Umme Kulsum رضي الله عنها. Hadhrat Ali رضي الله عنه had many other children from his wives after Fatimah رضي الله عنها. It is stated that he had as many as thirty two children. Hasan رضي الله عنه had fifteen sons and eight daughters, while Husain رضي الله عنه was the father of six sons and three daughters.

رَضِیَ اللہُ تَعَالیٰ عَنْهُمْ وَاَرْضَاهُمْ اَجْمَعِیْنَ وَجَعَلَنَا بِهَدْیِهِمْ مُتَّبِعِیْنَ وَاللہُ اَعْلَمُ وَعِلْمُهُ اَتَمُّ

(ملخص من الخميس والزرقانى على المواهب والتلقيح والاصابة واسد الغابه)

Chapter Eleven

THE CHILDREN AND THEIR DEVOTION TO ISLAM

The true spirit of Islam that we find in the children of Sahaabah's ﷺ was the result of the upbringing which they received at the hands of their parents. The parents and guardians of our times spoil the children by over petting them. If, instead, they instilled the importance of Islamic practices in their young hearts, these could be their values when they grow up.

When we see a child doing something wrong, we simply brush it off by saying 'He is only a child.' We have even seen some parents feeling proud over their beloved child having grown up with such ill mannered behavior. We mislead ourselves when we say, on seeing a child doing something unIslamic, that 'he will be all right when he grows up'.

How can a bad seed grow up into a good plant? If you really wish your child to be a good Muslim when he is grown up, then you have to sow the seed of Imaan and Islam in his heart right from childhood. The Sahaabah ﷺ were very particular about training their children in Islamic practices and they kept a watchful eye on them.

In Hadhrat 'Umar's ﷺ time, a person was arrested by the police for drinking in Ramadhaan. When he was brought before Hadhrat 'Umar ﷺ he said to him: "Woe to you! Even our children are keeping fast in this month." The person was

punished with eighty lashes and was chased from Madinah Munawwarah forever.

Children keep fast

Hadhrat Rubbayi' bint Mu'awwaz رضي الله عنها (who was mentioned in the last chapter) says: "Once Nabi ﷺ enjoined on us to fast on the 10th of Muharram. Since then we have always been fasting on that day. Even the children were made to fast with us. When they cried out in hunger, we distracted them with toys, made of cotton flakes, till the time of Iftaar."

We learn from the Hadith that the nursing mothers of those days would not feed their babies during the fast. No doubt they could bear all this, as their general health and strength were far better than ours. But, are we really doing even what we could easily manage? Surely, we should not force on our children what they cannot do, but we must let them do what they can easily manage.

Hadhrat A'ishah's رضي الله عنها eagerness for Knowledge

Hadhrat A'ishah رضي الله عنها was given in Nikah when she was six. She started living with Nabi ﷺ when she was nine. She was only 18 at the time of Nabi's ﷺ passing away. Despite her age, she is responsible for countless Ahaadith and laws of Islamic practices.

Masrooq رحمه الله says: "I saw many famous Sahaabah رضي الله عنهم coming to Hadhrat A'ishah رضي الله عنها for seeking knowledge about Islamic laws."

'Ata (Rahmatullah alaih) says: "Hadhrat A'ishah ﵂ was more learned than many of the men of her time."

Hadhrat Abu Moosa ﵁ says: "With the help of Hadhrat A'ishah ﵂, a solution was found to each and every problem we had to face in the field of religious knowledge."

The books of Hadith contain as many as 2 210 Ahaadith narrated by Hadhrat A'ishah ﵂. She says: "I was a child and playing with my playmates in Makkah Mukarramah when the following verse, was revealed to Nabi ﷺ."

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَ السَّاعَةُ اَدْهٰى وَ اَمَرُّ

"Nay, but the Hour [Qiyaamah] is their appointed meeting time and the Hour will be most miserable and most bitter."(S54:V46)

We know that she moved to Madinah Munawwarah when she was only eight years old. She would have been much younger when this early verse was revealed at Makkah Mukarramah. This clearly shows her great eagerness and love for Islamic knowledge right from her childhood.

Hadhrat 'Umair ﵁ goes to Battle

Hadhrat Umair ﵁ was a slave of Abil Lahm ﵁ and was very young. Every person in those days, regardless of age, was eager to strive in the Path of Allah ﷻ. 'Umair ﵁ requested Nabi ﷺ to permit him to fight in the battle of Khaiber. His master also recommended him very strongly. Nabi ﷺ permitted him and gave him a sword, which 'Umair ﵁ hung

around his neck. Now the sword was big for his size and he had to drag it with him. He fought in the battle till it ended in victory.

As 'Umair ﷺ was a minor and a slave, he was not allowed to a full share in the booty. However, Nabi ﷺ gave him a share as a very special case. Hadhrat 'Umair ﷺ was so eager to fight in the battle and sought recommendations for it although he knew that he will not get any share from the booty. What could be his motive other than the reward of the Hereafter, as promised by Allah ﷻ and reported by Nabi ﷺ.

Hadhrat 'Umair bin Abi Waqqaas ﷺ hides himself

Hadhrat 'Umair bin Abi Waqqaas ﷺ was a young Sahaabi who had accepted Islam in its early days. He was a brother of Hadhrat Sa'ad bin Abi Waqqaas ﷺ, the famous Muslim general.

Hadhrat Sa'ad ﷺ narrates: "At the time when were preparing to march for Badr, I noticed 'Umair ﷺ trying somehow to hide himself. This surprised me. I said to him, 'What has happened to you? What makes you hide like this?' He replied, 'Although I desire to go and get martyred in the path of Allah ﷻ, I am afraid that Nabi ﷺ may stop me from taking part in the battle because of my young age.' 'Umair's ﷺ fear proved just true. Nabi ﷺ spotted him and then stopped him from going with the army. Hadhrat 'Umair ﷺ could not bear this and began to cry. When Nabi ﷺ was informed of this eagerness and

disappointment, he permitted him to go. He fought in the battle till he was killed."

Hadhrat Sa'ad ﵁, Hadhrat Umair's ﵁ brother, says: "The sword of Umair ﵁ was too big for him. I had to put a number of knots in the belt, so that it might not touch the ground."

Two Youngsters of the Ansaar kill Abu Jahl

Hadhrat Abdur Rahman bin 'Auf ﵁, one of the most famous Sahaabah, narrates: "In the battle of Badr, I was standing in the fighting line when I noticed two Ansaar youngsters, one on either side. I thought it would have been better if I had been between strong men who could help me in need. Suddenly one of the boys caught my hand and said, 'Uncle, do you know Abu Jahl?' I said, 'Yes, but what do you mean by this?' He said, 'I have come to know that the terrible man speaks bad things about Nabi ﷺ. By Him who holds my life in His hand, if I see him, I will not leave him until I kill him or I am killed.' His words left me wonderstruck. Then the other boy had a similar talk with me. I happened to notice Abu Jahl running about in the battlefield on the back of his horse. I said to the boys, 'There is the Abu Jahl.' Both of them immediately rushed towards him and started attacking him with their swords, until I saw him fall from the back of his horse."

These boys were Hadhrat Ma'az bin Amr bin Jamooh ﵁ and Ma'az bin Afra ﵁.

Ma'az bin Amr bin Jamooh ﷺ says: "I had heard the people say, 'No one can kill Abu Jahl. He is very well guarded'. At that time, I promised to finish him."

Abu Jahl was arranging his lines for assault, when he was spotted by Hadhrat Abdur Rahman bin Auf ؓ. The boys were on foot, while Abu Jahl was on horse back. One of the boys hit a leg of the horse and the other that of Abu Jahl. This caused both to fall down and Abu Jahl was unable to get up. The boys left him in this condition. Mu'awwaz bin Afra ؓ, brother of Hadhrat Ma'az bin Afra ؓ, then went and further wounded him with his sword, so that he might not drag himself to his camp. Finally, Hadhrat Abdullah bin Ma'sood ؓ attacked him and cut-off his head from the body.

Hadhrat Ma'az bin Amr bin Jamooh ؓ says: "When I hit Abu Jahl with my sword, his son Ikramah was with him. He attacked me on my shoulder and cut my arm, leaving it hanging by the skin only. I threw the broken arm over my shoulder and kept fighting with one hand. But when I found it too awkward, I seperated it from my body by placing it under my foot and pulling myself up and threw it away."

A Contest between Rafe' and Samurah

Whenever an army of Mujahideen moved out from Madinah for battle, Nabi ﷺ inspected them at some distance outside the town to ensure that nothing was short in men and equipment. It was here that, he usually returned all those young boys,

back to Madinah Munawwarah, who had come out with the army in their wish to fight for Islam.

While setting out for Uhud, Nabi ﷺ carried out an inspection just outside Madinah Munawwarah. He ordered the young boys to go back. Among them were Abdullah bin 'Umar, Zaid bin Thabit, Usamah bin Zaid, Zaid bin Arqam, Bara bin Azib, Amr bin Hazam, Usaid bin Zubair, 'Urabah bin Aus, Abu Sa'eed Khudri, Samurah bin Jundub and Rafe' bin Khudaij ﷺ. All of them had just entered their teens.

Khudaij said to Nabi ﷺ: "O Nabi of Allah! My son Rafe' is a very good archer."

Hadhrat Rafe' ﷺ stood on his toes to show himself to be taller than he actually was. Nabi ﷺ permitted him to stay on. When Samurah bin Jundub ﷺ learnt about this, he complained to his stepfather Murrah bin Sanan saying: "Nabi ﷺ has allowed Rafe' and rejected me. I am sure to beat him in a wrestling contest and therefore, I am more deserving of Nabi's ﷺ favour."

This was reported to Nabi ﷺ who allowed Samurah to prove his claim by wrestling with Rafe'. Samurah did actually beat Rafe' in the fight and he too was permitted to join the army. A few more boys made similar efforts to stay on and some of them were given permission.

Meanwhile it became dark. Nabi ﷺ made necessary arrangements for the guarding of the camp during the night,

and then asked: "Now, who is going to guard my tent during the night?"

A person (standing at his place): "I, O Nabi of Allah!"

Nabi ﷺ: "What is your name?"

The person: "Zakwaan."

Nabi ﷺ: "All right. You take your seat."

He again inquired: "Who else is volunteering to guard my tent for tonight?"

A voice: "I, O Nabi of Allah!"

Nabi ﷺ, "Who are you?"

A voice: "Abu Saba' (father of Saba')."

Nabiﷺ: "All right. Sit down."

He enquired for the third time: "Who will be the third man to guard my tent, tonight?"

Again a voice came from the crowd: "I, O Nabi of Allah!"

Nabi ﷺ: "Your name?"
The voice: "Ibn Abdul Qais (son of Abdul Qais)."
Nabi ﷺ: "All right. You also sit down."

Then Nabi ﷺ asked all the three volunteers to come to him. Only one person came forward. "Where are your other two friends?"

The Person: "O Nabi of Allah! It was I who stood up all three times."

Nabi ﷺ blessed him with his Duas and allowed him to guard his tent. He kept watching the tent all night long. Just look! How eager the Sahaabah ﷺ were to face death for the sake of Allah ﷻ and His Nabi ﷺ. The children and adults, young and old, men and women, all had the same feeling of sacrifice and love.

Rafe bin Khudaij had offered to fight in Badr too, but he was not permitted. However, he was allowed to fight for the first time in Uhud. Since then, he had been participating in almost all the battled. In Uhud, the enemy's arrow struck him in his chest. When it was taken out, a small piece remained inside his body. This caused a wound, which finally caused his death in his old age.

Hadhrat Zaid ؓ Gets Preference for His knowledge of Qur'aan

Hadhrat Zaid bin Thabit ؓ was six when his father passed away. He was eleven at the time of Hijrah. He offered himself for the battle of Badr, but was rejected because of his young age. He again volunteered for Uhud. This time also he was not permitted, as we saw in the last story. He had since then been participating in all the battles. While the Mujahideen were marching towards Tabuk, the flag of Banu Malik clan was held by Ammarah ؓ. Nabi ﷺ asked him to give the flag to Zaid ؓ. Ammarah ؓ thought that perhaps somebody had made a complaint against him, which had displeased Nabi ﷺ.

He therefore said: "O, Nabi of Allah! Is it due to somebody complaining against me?"

Nabi ﷺ said: "No, but Zaid knows more Qur'aan than you. His Qur'aan has given him preference."

It was common with Nabi ﷺ, that he gave preference to the people according to their good qualities. Although this was an occasion of battle and the knowledge of the Qur'aan will not directly help in fighting, yet Nabi ﷺ gave preference to Zaid رضي الله عنه for his knowledge the Qur'aan. This giving preference we find on other occasions as well. When a number of dead persons had to be buried in one grave (as in Uhud), they were buried in the order of their knowledge of the Qur'aan. Priority was given to those who knew more of it.

Hadhrat Abu Saeed Khudri's رضي الله عنه patience

Abu Saeed Khudri رضي الله عنه says, "When I was thirteen, I was brought to Nabi ﷺ by my father at Uhud. My father spoke well about me saying: 'O, Nabi of Allah! He has a very good body. His bones are very well-developed.' Nabi ﷺ looked at me again and again and finally sent me back due to my young age. However, my father participated in the battle and was killed. He left me nothing to live on. I went to Nabi ﷺ to seek some help. Before I could even speak, he said: 'Abu Saeed! Whoever asks for patience from Allah! receives it, whoever asks for purity from him gets it, and whoever seeks contentment from Him will surely get it.' After hearing this, I returned home without asking him for anything. "

Because of this, Allah ﷻ blessed him with such high position that, among the younger Sahaabah ﷺ, there was nobody gifted with so much knowledge and learning as Hadhrat Abu Sa'eed ﷺ. Look at the patience of Hadhrat Abu Sa'eed ﷺ at such a young age. As we know, in Uhud, he had lost his father, who had left him nothing to live on and therefore he fully deserved all the help; yet a few words of Nabi ﷺ stopped him from talking of his suffering and asking for a favour. Can a person much older than him show such strength of character? In fact, the persons selected by Allah ﷻ for the company of his dear Nabi ﷺ did really deserve that honour. That is why Nabi ﷺ had said: "Allah ﷻ has favoured my companions over all other men."

Hadhrat Salamah bin Akwah ﷺ faces the bandits

Ghabah was a small village about four or five miles from Madinah Munawwarah. Nabi's ﷺ camels were sent to that place for grazing. Abdur Rahman Fazari, with the help of a few disbelievers, killed the person looking after the camels and took them away. The bandits were riding their horses and all of them were armed. Salamah bin Akwah ﷺ was going on foot in the morning with his bow and arrows when he saw the bandits. Although he was only a boy, he ran very fast. It is said that he could beat the fastest horse in a race. He was also a very good archer (expert shooter with the bow and arrow).

As soon as he saw the bandits he climbed up a hill and shouted towards Madinah Munawwarah to call for help. He then chased the bandits and on approaching them, started

sending arrows one after the other. He did this so quickly and continuously that the bandits thought they were being chased by a large number of people. If any of the bandits happened to turn his horse towards him, he hid behind a tree and shot the animal with his arrows. The bandits at once ran off at full speed to escape from being captured.

Salamah ﵁ says: "I kept on chasing the bandits until all the camels taken away by them were behind me. While escaping they left behind 30 spears and 30 sheets of cloth of their own. Meanwhile, Uyainah bin Hisn (another bandit) and his party arrived to help the bandits. They had meanwhile come to know that I was all alone. They now chased me in large numbers and I was forced to climb up a hill. As they were about to approach me, I shouted, 'Stop. First listen to me. Do you know who am I? I am Ibnul Akwah. By Him who has given glory to Muhammad ﷺ, if anyone of you chases me, he cannot catch me. On the other hand, if I run after any of you he cannot escape me.' I kept on talking to them in this manner to fool them till, I thought, help would reach me from Madinah Munawwarah. I looked anxiously through the trees, as I talked to them when at last; I noticed a group of riders headed by Akhram Asadi ﵁ coming towards me. As Akhram ﵁ approached the bandits, he attacked Abdur Rahman and cut one leg of his horse. As Abdur Rahman fell down from his horse, he attacked Akhram and killed him. Abu Qatadah ﵁ had meanwhile arrived. In the fighting that took place Abdur Rahman lost his life and Abu Qatadah lost his horse."

It is written in some books of history that, when Akhram was going to attack Abdur Rahman, Salamah ﵁ advised him to wait till the rest of his people had joined him but he did not wait, saying: "I wish to die in the path of Allah ﷻ."

He was the only person killed from among the Muslims. The bandits lost a good number of their men. More help reached the Muslims and the bandits ran away. Salamah ﵁ asked for Nabi's ﷺ permission to chase them saying: "O, Nabi of Allah! Let me have one hundred men, I shall teach them a lesson."

Nabi ﷺ said: "No. They would have reached their homes by now."

Most of the historians say that Salamah ﵁ was about 12 or 13 years old at that time. Look, how a boy of such a small age was able to chase so many bandits single-handed. He recovered all the stolen goods and also took a great amount of booty from them. This was the result of Imaan and Ikhlaas, which Allah ﷻ had filled in the hearts of those blessed people.

Hadhrat Bara's ﵁ eagerness to join in the battle of Badr

Badr was the most heroic and memorable battle ever fought by the Muslims, who were faced with very heavy odds. There were 313 men, three horses, seventy camels, six or nine coats of arms and eight swords with Nabi ﷺ, while the Quraish had about 1000 men, 100 horses, 700 camels and were fully armed. The Quraish were so sure of their victory that they had brought with them musical instruments and female singers to

celebrate the victory. Nabi ﷺ was very worried because of the heavy odds against him.

Nabi ﷺ made Dua to Allah ﷻ saying: "O, Allah! Your faithful slaves are barefooted, You and only You can provide them with animals to ride upon. They are naked, You and only You can clothe them. They are poor, You and only You can enrich them." Allah ﷻ accepted his Dua and gave the Muslims the most glorious victory.

In spite of knowing the strength of the Quraish, Abdullah bin 'Umar رضي الله عنه and Bara bin Azib رضي الله عنه, in eagerness to join the battle, had come out with the Mujahideen. However, because of their young age, Nabi ﷺ did not permit them to go to the battle-field. As we have already seen, both these boys were also sent back for the same reason at the time of Uhud, which took place one year after Badr. Look at the wonderful spirit of the youngsters of that time. They were restless to get permission for participating in every battle.

Hadhrat Abdullah bin Abdullah bin Ubayy رضي الله عنه disgraces his Munafiq Father

During the famous battle of Banul Mustaliq in 5 A.H., a Muhajir had trouble with an Ansaari over some small matter. Each of them called his own people for help and there was a serious danger of a fight among the two groups of the Muslims, but this was avoided through the efforts of some sensible people.

Abdullah bin Ubayy, who was the chief of the Munafiqin, was a very bitter enemy of Islam. Outwardly acted like a Muslim, and was treated as one by the other Muslims. When he came to know of this incident, he used some rude words for Nabi ﷺ and, taking advantage of the situation, addressed his people thus: "All this is the outcome of the seed that you people have sown with your own hands. You provided a home to these strangers (meaning the Muhaajireen) in your town and shared your wealth equally with them. If you take back your help from them, they will be forced to go back."

He further said: "By Allah! On return to Madinah Munawwarah, we, the respected people, shall drive out these mean people from there."

Hadhrat Zaid bin Arqam ؓ, an Ansaari boy, was listening to him. He could not tolerate these words and at once replied angrily by saying to him: "By Allah! You yourself are wretched. Even your own people look down upon you, and nobody will support you. Muhammad ﷺ is most honoured. He is given respect by Rahman and respected by his followers."

Abdullah bin Ubayy said: "All right. Do not mention it to anybody. It was only a joke. I was not serious in what I said."

However, Hadhrat Zaid ؓ went straight to Nabi ﷺ and told him what the Munafiq had said. 'Umar ؓ asked for Nabi's ﷺ permission to kill Abdullah bin Ubayy but Nabi ﷺ refused.

When Abdullah bin Ubayy learnt that Nabi ﷺ had received the news about his disrespectful talk, he came to him and swore by Allah saying: "I never said such a thing. Zaid is a liar; he has given you a false report."

A few of the Ansaar were also sitting with Nabi ﷺ. They also supported him by saying: "O, Nabi of Allah! He is the chief of his clan and is a big man. His statement is more reliable than the report of a mere boy. It is just possible that Zaid might have misheard or misunderstood him."

Nabi ﷺ accepted this statement and took no action against him. When Zaid ؓ came to know that the Munafiq had lied to Nabi ﷺ through false oaths, he would not come out for shame of being called a liar by the people. He would not even go to Nabi ﷺ. At last, Allah ﷻ revealed Soorah Al Munafiqoon, in which the report of Zaid ؓ was shown to be true and the Munafiq was shown to be a liar. After this, all people began to honour Zaid ؓ and look down upon the Munafiq.

The Munafiq (Abdullah bin Ubayy) had a son. His name was also Abdullah and he was a very sincere Muslim. When the Mujahideen were about to reach Madinah Munawwarah, he drew out his sword and stood just outside the town and, in a challenging tone, said to his Munafiq father: "I will not allow you to enter Madinah Munawwarah, until you admit with your own tongue that it is you who is mean and Muhammad ﷺ is most honoured."

This surprised him very much, as the son had always been very respectful to him, but now he was prepared to kill him, his own father, for the honour of Nabi ﷺ. The Munafiq had to say: "By Allah! I am mean, and Muhammad ﷺ is most honoured." He was then allowed to enter the town.

Hadhrat Jabir's ؓ eagerness to Fight

When the battle of Uhud was over, the Sahaabah ؓ returned to Madinah Munawwarah. Due to the journey and the battle, they were very tired. The Quraish, on their way back to Makkah Mukarramah, were camping at a place called Hamra-ul Asad. Their chief, Abu Sufyan, sat in a meeting with his chiefs. They said among themselves: "The Muslims are defeated in Uhud. Their morale must be very low. This is the best time to finish Muhammad."

They therefore, decided to return and attack Madinah Munawwarah. When Nabi ﷺ received reports about this meeting, he ordered all those Sahaabah ؓ who had participated in Uhud, and who had just returned from the battle, to move out of Madinah Munawwarah and meet the enemy on the way.

Jabir ؓ came to Nabi ﷺ and said: "O, Nabi of Allah! I was very eager to fight in Uhud, but my father prevented me from going, on the excuse that there was no other member in the house to look after my seven sisters and only one of us could join the battle. As he had made up his mind to go, he asked me

to remain with the family. He has been killed in Uhud. Now I am very eager to go with you and fight the Quraish."

Nabi ﷺ allowed him to go. He was the only person in that battle who had not fought in Uhud.

Hadhrat Jabir's ؓ father was made shaheed in Uhud. He left Jabir ؓ a big family to look after and large debts to clear, with nothing to live on. The debts were due to one of the Jews, who as we know hardly ever have any soft spot in their hearts for their debtors. His seven sisters, also for whose sake he was not allowed to go to Uhud, were still there to be looked after. Now look! In spite of all these difficulties, Jabir ؓ requests Nabi ﷺ for permission to go to the battle. His spirit is really wonderful!

Hadhrat Ibn Zubair's ؓ Bravery against the Romans

In 26 A.H. the Khalifah 'Uthmaan ؓ, appointed Abdullah bin Abi Sarah ؓ as the Governor of Egypt in place of Amr bin Aas ؓ. Hadhrat Abdullah ؓ, with 20 000 Mujahideen, went to meet the Roman Army numbering 200 000. It was a very fierce battle. The Roman commander Jarjir made an announcement saying: "The person who kills Abdullah, will get my daughter's hand in marriage and also 100 000 dinars in prize."

Some of the Muslims became worried over this announcement. When Abdullah bin Zubair ؓ was informed of this, he said: "There is nothing to worry about. We may also announce that the person killing Jarjir will get Jarjir's daughter

in marriage, 100 000 dinars in prize, and also a chance to rule over Jarjirs' land."

The fighting was very fierce and went on for a long time. Ibn Zubair ؓ saw Jarjir seated behind his army, under an umbrella of peacock feathers held by two maids. Ibn Zubair ؓ at once went around the Roman army and approached him. He attacked Jarjir with his sword and cut off his head from the body. He then fixed the head on the point of his spear and returned to his camp, to the utter amazement of both the armies at his fantastic bravery.

When the Sahaabah ؓ moved to Madinah Munawwarah, no son was born to any of them for one year. The Jews of Madinah Munawwarah said: "We have put a spell on the newcomers. They cannot have any male child born to them."

Abdullah bin Zubair ؓ was the first male child born to the Muhaajireen. The Muslims were therefore very happy over his birth. Nabi ﷺ would usually not allow the children to take the oath of allegiance to him (i.e hold his hand and promise to obey him) but Abdullah bin Zubair ؓ had the honour of pledging allegiance to Nabi ﷺ when he was only seven years old. During this battle, he was hardly in his early twenties. To go single-handed and kill the commander, after tricking his army of 200 000 men, at this age is really marvelous.

Hadhrat Amr bin Salamah ﷺ Leads in Salaah

Hadhrat Amr bin Salamah ﷺ says: "We lived with our father at a place on the caravan road to Madinah Munawwarah. When a caravan from Madinah Munawwarah passed our village, we asked those people about Muhammad ﷺ. They would tell us that he claimed to be receiving messages from Allah, and they would also read a few verses of the Qur'aan to us to give us an idea about his claim. I would immediately learn those aayaat. In this way, I remembered a good portion of the Qur'aan even before I accepted Islam. All the desert tribes were waiting for Makkah Mukarramah to come into the control of Nabi ﷺ before they accepted Islam. On his victorious entry into Makkah Mukarramah, people from all the tribes began to come to Nabi ﷺ in order to accept Islam. My father was incharge of the group who went to Nabi ﷺ to pledge allegiance to him on behalf of our tribe. Nabi ﷺ taught them the basic rules about Salaah and other Islamic practices. He said to them, 'The person who knows more Qur'aan should lead (be the Imam) in Salaah.' It so happened that none in my tribe knew so much Quraan as I did. They searched for an Imam, but they could not find a person who knew more Quraan than me. I was, therefore, made Imam. At that time, I was only seven. I led the jamaat Salaah and funeral service if any."

It was his natural liking and attraction towards Islam that made him remember so much of the Qur'aan when he was only a boy and he had not even accepted Islam.

Hadhrat ibn Abbas ﷻ teaches his slave

Ikramah the slave of Abdullah bin Abbas ﷻ is one of the well-known Ulama. He says: "During my days of learning the Qur'aan and Hadith, I was chained up by my master, so that I might spend much time in my lessons."

In fact, real knowledge can only be learnt when one is totally devoted. The students who are in the habit of wasting their time in roaming about and enjoying themselves can seldom acquire deep knowledge. It was the result of this labour that Ikramah was later on called. "The ocean of knowledge" and "The most learned man of the Ummah."

Qatadah says: "There are four most learned men among the Tabi'ees and Ikramah is one of them."

Hadhrat Ibn Abbaas ﷻ Memorises the Qur'aan in His Childhood

Hadhrat Abdullah bin Abbas ﷻ used to say to the people: "Come to me for your difficulties in understanding the Qur'aan. I memorized it while I was only a child."

In another Hadith, he is reported to have said: "I had completed my reading of the Qur'aan when I was only ten years old."

The reading of the Qur'aan by Sahaabah ﷻ was not done like the reading by the non-Arabs of today. Whatever they read, they read with full meaning and explanation. As the effect of

something memorised in childhood is very deep and permanent, so Abdullah bin Abbas ؓ is accepted as Imam in Tafsir. None of the Sahaabah ؓ has narrated more Ahaadith explaining the meaning of Qur’aan than was done by Ibn Abbas ؓ.

Abdullah bin Mas'ood ؓ says: "Abdullah bin Abbas ؓ is the best commentator of the Qur’aan."

Abu Abdur Rahman (Rahmatullah alaih), on the authority of the Sahaabah ؓ who taught him the Qur’aan, says: "The Sahaabah ؓ learnt ten verses of the Qur’aan from Nabi ﷺ at a time. They would not take the next lesson until they had mastered the knowledge and acted upon those ten verses."

Abdullah bin Abbas ؓ was 13 years old at the time of Nabi's ﷺ death. It is miracle that he knew so much of the Qur’aan and Hadith at such a young age. Many famous Sahaabah ؓ used to come to him to solve their difficulties about the meanings of the Qur’aan. However, this was all due to the blessing of Nabi ﷺ, who once coming out from the toilet had found water lying ready for his use and asked, "Who placed this water here?" Somebody said: "Ibn Abbas.”

Nabi ﷺ appreciated the service and prayed for Ibn Abbas: "O, Allah! Give him the knowledge and understanding of the Qur’aan and practices of Islam."

On another occasion, Nabi ﷺ was saying his Salaah. Ibn Abbas ؓ joined him in Salaah by standing behind him. Nabi ﷺ caught him by the hand and pulled him to his side. (When

there is only one follower in Salaah with Jamaat, he stands by the side of Imam and not behind him). While Nabi ﷺ was busy in Salaah, he moved back a little. When the Salaah was over, Nabi ﷺ asked him: "What made you go back from your place?"

He said: "You are the Nabi of Allah! How could I stand with you?"

On this occasion too, Nabi ﷺ prayed for his knowledge and understanding.

Abdullah bin Amr bin Aas رضي الله عنه notes down Ahaadith

Abdullah bin Amr bin Aas رضي الله عنه was one of the most pious Sahaaba. He used to fast daily during the day and finish one Qur'aan during the night. Nabi ﷺ stopped him from this difficult program and said: "You will get weak by fasting daily, and your eyesight will suffer by keeping awake very night. You owe some duty to your body, the members of your family and those who come to visit you."

He says: "Nabi ﷺ then advised me to take not less than a month to finish one Qur'aan. I said, 'O, Nabi of Allah! This is too little. Let me make full use of my strength while I am still young.' He then reduced the period to 20 days. I kept on repeating my words and Nabi ﷺ continued reducing the period, till finally I was permitted to take three days in finishing one reading of the Qur'aan."

He had a collection of Ahaadith compiled by him which he had named "Saadiqah (True)". He says: "I used to put down all that I heard from Nabi ﷺ. People once said to me, Nabi ﷺ is after all a human being and many words said by him in anger or humour is actually not meant by him. You should not write down each and every thing spoken by him. I accepted the advice. On my once mentioning this to Nabi ﷺ, he said, 'You keep doing as before. By Him who holds my life in His hand, my lips do not say anything except the truth even in anger or joy.'"

Abu Hurairah رضي الله عنه says: "No one has narrated from Nabi ﷺ more than me, except Abdullah bin Amr رضي الله عنه. This is because he used to note down what he heard, while I relied on my memory."

This is really wonderful, especially when we know that most of his time was spent in reading the Qur'aan and other acts of piety.

Hadhrat Zaid bin Thabit رضي الله عنه Memorises the Qur'aan

Zaid bin Thabit رضي الله عنه is one of those famous Sahaabah who were considered to be most learned and whose opinions in religious matters carry much weight. He was an expert in rules regarding necessary actions. It is said that he was among the top Ulema and Qaris. He was only 11 years old when Nabi ﷺ emigrated to Madinah Munawwarah. That is why, in spite of his eagerness, he was not allowed to participate in the early battles like Badr, etc.

He had lost his father when he was six. When Nabi ﷺ arrived in Madinah Munawwarah, people brought their children to him to receive his blessing. Zaid was also brought to him for the same purpose. He says: "When I was presented to Nabi ﷺ, he was informed that I had then memorised seventeen surahs of the Qur'aan. In order to test me, he asked me to recite some of these. I recited Surah Qaaf. He rewarded me with his kind words.

When writing letters to the Jews outside Madinah Munawwarah, Nabi ﷺ used to use the services of the local Jews. Once he said to Zaid ﷛: "I am not satisfied with what the Jews write and read for me. I fear mischief from them in miswriting or misreading, I desire you to learn the Jewish language."

Zaid ﷛ says: "In fifteen days, I mastered Hebrew and after that I started doing all such work for Nabi ﷺ."

According to another Hadith, Zaid ﷛ is reported to have similarly mastered the Syriac language at the command of Nabi ﷺ. He managed this within the short period of 17 days only.

Hadhrat Hasan's ﷛ Knowledge of Islam

The head of Sayyids, Hassan ﷛ was born in 3 A.H., in the month Ramadhaan. He was, therefore, a little over seven years old at the time of Nabi's ﷺ death. In spite of his young age, quite a few Ahaadith have been narrated by him.

Abul Howraa once asked him: "Do you remember any saying of Nabi ﷺ?"

He said: "Yes. Once I was going with him. On the way I saw a large quantity of dates of Sadaqah piled up at one place. I took a date from the pile and put it into my mouth. Nabi ﷺ exclaimed, 'Kakh! Kakh!' (Words of disapproval) and then he took out the date from my mouth with the help of his finger, saying: 'Eating Sadaqah is not permissible for us (i.e. family of Nabi)'. Nabi ﷺ had taught me how to say my five times daily Salaah."

Hasan رضي الله عنه says: "Nabi ﷺ advised me to recite the following Dua in my Witr Salaah;

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْمَا أَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فِاِنَّكَ تَقْضِيْ وَلَا يُقْضٰي عَلَيْكَ اِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ تبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"O, Allah! Guide me along with those whom you have guided. Keep me in ease along with those whom you have kept in ease. Be my protecting friend along with those whose protecting friend you have been. Bless me in what you have granted me. Grant me protection against the ill effects of what may have been ordered for me, for your decision is final and nobody can decide against your will. He who has You as the protecting friend cannot be disgraced. O, Our Lord! You are blessed and You are the Highest."

Hasan ﵁ narrates that he heard Nabi ﷺ saying: "The person who keeps sitting till sunrise at the place where he said his Fajr Salaah shall be saved from the fire of Jahannum."

Hasan ﵁ performed his Hajj many times by going from Madinah Munawwarah to Makkah Mukarramah on foot and, when asked about his reasons for undergoing such hardships, he remarked: "I feel ashamed to face Allah ﷻ (after my death) without having gone to Makkah Mukarramah on foot for pilgrimage to His House."

Hasan ﵁ is famous for his piety and mildness. He is responsible for narrating many Ahaadith, collected by Imaam Ahmad in his book. The author of Talqih (name of a kitaab) has included Hasan ﵁ among those who have reported as many as 13 Ahaadith. To have remembered so many Ahaadith at the age of seven shows his devotion to Islam and his amazing memory. On the other hand, our children at this age generally do not know even the basics of Islam.

Husain's ﵁ eagerness for acquiring Knowledge

Husain ﵁ was one year smaller than Hasan ﵁, his brother. He was a little over six at the time of Nabi's ﷺ death. Nothing much can be expected from a child of this age, but there are quite a few Ahaadith narrated by Husain ﵁. Muhaddithin count him among those Sahaabah who are responsible for giving us at least 8 Ahaadith. The following Ahaadith are among those narrated by Husain ﵁

1. "Each time a person recites Inna-lillahi-wa-inna-Ilaihi-raaji-oon' when he remembers or is otherwise reminded of a difficulty which he experienced before, he receives a reward from Allah ﷻ as good as he would have had at the time of the actual difficulty."

2. "A Muslim gets protection from drowning while crossing a river if, at the time of boarding he recites:

بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ۭ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ

In the name of Allah is its moving and its anchoring, Verily! My Lord is, surely, most forgiving, most Merciful."

3. "To avoid useless things makes one a good Muslim."

Rabee'ah ؓ says: "I once asked Husain ؓ if he remembered any incident in the life of Nabi ﷺ. He said, 'Yes. I once managed to get on to a few dates lying near a window and put one of them into my mouth. Nabi ﷺ made me take out and throw away the dates, as we (i.e. his family members) were not permitted to eat anything from Sadaqah."

Husain ؓ had gone 25 times for pilgrimage on foot to Makkah Mukarramah. He was very punctual in fasting, saying Nafl Salaah and spending on the poor. We find quite a few Sahaabah ؓ narrating many sayings which they had heard from Nabi ﷺ in their childhood.

Mahmood bin Rab-ee' ؓ was only five at the time of Nabi's ﷺ death. He says: "Once Nabi ﷺ came to our house. We had a

well inside the house. He filled some water in his mouth from that well and then squirted it on my face. I shall never forget this incident."

We are in the habit of engaging our children in useless talk confusing their minds by telling them made up stories and by frightening them with the giants and the Jinns. If, instead, we ask them to read the lives of great men of Islam, narrate to them stories of the pious people and warn them of the punishment of Allah's ﷻ disobedience, they may be greatly benefited in their life in this world and in the Hereafter. In childhood the memory is at its best. Anything memorised at that time is seldom forgotten. If children are made to memorise the Qur'aan, they will be able to do so very easily and quickly. I have heard very frequently from the elderly ladies of my family and from my respected father himself that he had memorised one fourth of the thirtieth part of the Qur'aan even before he was weaned. He had finished memorising the whole Qur'aan and on the top of that, he had read a few standard books in Persian literature (of his own effort) while he was only seven.

He once told me: "When I had finished memorising the Qur'aan, my father required me to repeat (from memory) the full Qur'aan once daily, and permitted me to play for the rest of the day. I used to sit on the roof of the house (being summer) and start reciting the Qur'aan just after Fajr. I would finish the whole Quran in about seven hours. I then had my lunch. In the evening, I used to have lessons in Persian, though

it was not compulsory for me. I stuck to this routine for six months."

It is not an ordinary thing for a child of seven to recite the Qur’aan once daily for full six months, along with learning other things. As a result, he would never forget or commit an error when reciting the Qur’aan from memory. He earned his livelihood by selling books. He was found reciting the Qur’aan with his lips, even when his hands were engaged in his job. Sometimes he would even teach the boys (who wanted to learn from him after the school hours), while he himself recited the Qur’aan while doing his job. He thus attended to three things at the same time. However his way of teaching his students was different from that accepted currently in the schools, where the entire burden is on the teachers. He simply listened to the student reading, translating and explaining the meaning. If the student was correct, he simply said, "'Go ahead," but if the student made some error or needed some further explanation, then only would he correct or explain as the case might be. Now, this story is not of olden times; this has happened only recently. It is therefore wrong to believe that the Muslims of today, being of poor physical strength, cannot try to follow the footsteps of their ancestors in Islam.

Chapter Twelve

LOVE FOR NABI ﷺ

What we have thus far read about the success of the Sahaabah ؓ in their time was in because of their love for Allah ﷻ and for His Nabi ﷺ. Love, was a powerful force in the Sahaabah's ؓ lives. It was this force that made them sacrifice their luxuries, forget their lives, give up all their desires or wealth, ignore all suffering and have no fear of death. There is no place for any other worry (except that of the beloved) in a heart filled with love. May Allah ﷻ through His Grace grant us his own love and that of his Nabi ﷺ, so that we may be blessed with correct worship and have solutions in all difficulties faced in His service.

Hadhrat Abu Bakr's ؓ Suffering for Islam

Those who accepted Islam in the beginning had to keep their faith secret as far as possible. As the Muslims were being constantly badly-treated by the Quraish, even Nabi ﷺ advised all new converts to practice Islam secretly, so that they might not have to suffer at the hands of Quraish. However, when the number of Muslims reached 39, Abu Bakr ؓ made a suggestion for the open preaching and practicing of Islam. Nabi ﷺ would not agree, but when Hadhrat Abu Bakr ؓ insisted, he gave his permission and so all of them went to the Haram for Tabligh.

Abu Bakr ﷺ began to speak and the Khutbah (lecture) given by him was the first ever delivered in the history of Islam. Hadhrat Hamzah ﷺ, who was Nabi's ﷺ uncle and the Chief of the shuhadaa accepted Islam on that very day, while Hadhrat 'Umar ﷺ came into the Islam on the third day after this lecture. When Abu Bakr ﷺ started speaking, the idol worshippers and disbelievers from amongst the Quraish attacked the Muslims from all sides. Despite the fact that he was considered to be one of the noblest and most respectable of all the people in Makkah Mukarramah, Abu Bakr ﷺ was beaten to such an extent that his nose, ears and his entire face was covered in blood. He was kicked, thrashed with shoes, trampled and handled most roughly and cruelly. He became unconscious and half-dead. No one hoped that he would ever survive this cruel attack.

Banu Teem, the people of his clan, came and carried him to his house. They also announced in the Haram that if Abu Bakr passed away because of the injuries, they would in revenge take the life of Utbah bin Rabee'ah, who had taken the most active part in the attack. Hadhrat Abu Bakr ﷺ remained unconscious the whole day. People around him shouted his name again and again to know if he was in his senses, but he would not speak. However, late in the evening he opened his eyes and showed signs of consciousness. As soon as he was able to speak, he asked: "How is Nabi ﷺ?" The people were most disappointed with him and they said: "How is it that, despite all this hardship and after remaining close to death all day long because of Nabi ﷺ, as soon as he has come back to

consciousness he has nothing else to talk about, but Nabi ﷺ himself."

They left Hadhrat Abu Bakr ﷺ, disgusted at his love for Nabi ﷺ, while they were satisfied that he was out of danger. They advised his mother Umme Khair to give him something to eat. However, not worried about his food, Abu Bakr رضي الله عنه would again and again and impatiently ask his mother the same question i.e. "How is Nabi ﷺ?"

Because she did not know about the condition of Nabi ﷺ, Abu Bakr رضي الله عنه begged her to go to Umme Jamil (Umar's sister) and find out from her the latest news about Nabi ﷺ. The mother could not refuse the request of her son in this sorry condition and hurried to Umme Jamil's رضي الله عنه house to ask about the condition of Muhammad ﷺ. Like other Muslims of that time, Umme Jamil رضي الله عنه was also keeping her faith secret. She therefore hid her knowledge about Nabi ﷺ saying: "Who is Muhammad and who is Abu Bakr? I am sorry to learn about the condition of your son; if you like, I can go with you to see him."

Umme Khair agreed and they both came to Abu Bakr رضي الله عنه. On seeing Abu Bakr رضي الله عنه in that miserable condition, Umme Jamil رضي الله عنه could not control herself and began to cry, saying: "Destruction to the thugs for what they have done to a man like Abu Bakr رضي الله عنه. May Allah سبحانه وتعالى punish them for their bad behavior!" Regardless of what Umme Jamil رضي الله عنه said, Abu Bakr رضي الله عنه had the same words on his; lips: "How is Nabi ﷺ?"

Umme Jamil ﵁ (pointing towards Umme Khair):"Is it safe to say anything in her presence?"

Abu Bakr ﵁: "Do not worry about her. Tell me quickly how is Nabi ﷺ?"

Umme Jamil ﵁: "He is quite well."

Abu Bakr ﵁: "Where is he at this moment?"

Umme Jamil ﵁: "He is at Arqam's place."

Abu Bakr ﵁: "By Allah! I will not eat anything until I see him."

His mother was very eager to feed him. She knew that when he had sworn by Allah, he would not break his oath, therefore, he would not eat under any circumstances. She therefore agreed to take him to Arqam's place. She had to wait till the street was quiet and she was then able to take him to that place unnoticed by the Quraish. When they both reached Arqam's place, Abu Bakr ﵁ saw Nabi ﷺ and held onto him weeping profusely. Nabi ﷺ also cried, and all the Muslims who were present there also began to weep over the condition of Hadhrat Abu Bakr ﵁.

Hadhrat Abu Bakr ﵁ then introduced his mother Umme Khair to Nabi ﷺ, saying: "She is my mother, O, Nabi of Allah! Make dua for her and encourage her to accept Islam." Nabi ﷺ fisrt made dua for her and then gave her dawat towards Islam. She accepted Islaam there and then.

Many people can claim to be lovers while in ease and comfort, but a true lover is he who is able to prove his love even in difficulty and hardship.

Hadhrat 'Umar's ﵁ Grief at Nabi's ﷺ Death

Everyone knows of the bravery, courage and strength of 'Umar ﵁. Even after 1400 years, hearts are shivering with awe and respect when his name is mentioned. Islam could not be spoken about and preached openly before 'Umar's ﵁ coming into Islam. As soon as he accepted Islam, the Muslims started saying Salaah in the Haram, as none could dare harm them with 'Umar ﵁ on their side.

Notwithstanding all this, he could not bear the shock of Nabi ﷺ passing away. So much so that he stood with sword in his hand, very confused and dazed saying: "I shall cut off the head of the person who says that Nabi ﷺ has passed away. Nabi ﷺ has only gone to visit his Lord, just as Moosa ﵇ had gone to Toor. He will shortly return and cut off the hands and feet of those who were spreading the false news of his death."

On the other hand, 'Uthmaan ﵁ was stunned with grief on this event. He could not utter a single word, even till the next day and walked about without speaking. Ali ﵁ too, was in terrible grief. He was still and couldn't move. Only Abu Bakr, ﵁ with all his love for Nabi ﷺ as we have seen in the last story, stood firm as a rock against this terrible storm of grief and did not lose his understanding. He calmly entered Nabi's ﷺ house,

kissed his forehead and came back to the people. He called 'Umar ؓ to sit down, and began to speak to the people.

He said: "Whoever worshipped Muhammad ﷺ, let him know that Muhammad is no more and whoever worshipped Allah ﷻ should know that Allah ﷻ is Ever living and forever. He then recited the following verse of the Qur'aan:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ
عَلَىٰ أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ
الشَّاكِرِينَ

"Muhammad is but a Rasool, many Rusul have passed away before him. Will it be that when he dies or is killed, you will turn back on your heels? He who turns back does not hurt Allah, and Allah will reward those who are grateful." *(S3 : V144).*

As Abu Bakr ؓ was supposed to be the Khalifah after Nabi ﷺ, it is important that, unlike other Sahaabah ؓ, he behaved with the calm and patience that were needed on an occasion like this. Again, it was Abu Bakr ؓ alone who knew better than anybody else about the laws regarding the burial, inheritance, etc, of Nabi ﷺ. When a difference of opinion arose among the Sahaabah ؓ whether the burial place of Nabi ﷺ be at Makkah Mukarramah or Madinah Munawwarah or Jerusalem, it was Abu Bakr ؓ who settled the difference by saying on the authority of Nabi ﷺ that, Ambiyaa ؑ are buried where they have died. There were several other Ahaadith known only to

Abu Bakr ؓ that helped solve many of the other problems on the death of Nabi ﷺ.

Some of these Ahaadith were:

(1) "Ambiyaa ؑ have no heirs. All that a Nabi leaves behind is Sadaqah."

(2) "Allah's curse is on the Amir who does not take proper interest and does not take proper care in the appointment of his deputies."

(3) "The leadership shall remain in the custody of Quraish."

An Ansaari Woman's concern about Nabi ﷺ

In the battle of Uhud, the Muslims suffered heavy losses and quite a large number of them were killed. When the shocking news of their heavy losses reached Madinah Munawwarah, the women came out of their houses eager to know the actual details of those killed. On seeing a crowd of people at a place, a concerned woman of the Ansaar asked: "How is Nabi ﷺ?" When she was told that her father was killed in the battle, she said 'Inna Lillahi' and impatiently repeated the same question about Nabi ﷺ, This time she was told that her husband was no more, her brother was dead and that her son too was slain. With ever growing concern, she repeated the same question about the welfare of Nabi ﷺ. She was told that he was safe and sound, but she could not be at rest and insisted on seeing Nabi ﷺ herself.

When at last she had satisfied her eyes with his sight, she said: "O Nabi of Allah, every difficulty is eased and every worry removed with the blessing of seeing you."

According to another version, she herself clung to Nabi's ﷺ robes and said: "O Nabi of Allah! You are dearer to me than my parents. The death of my family has lost its pain for me when I have seen you living."

There are several incidents of this kind that occurred after the battle of Uhud. Perhaps, it is for the large number of such incidents that different names have been reported by different narrators about these women. In fact, such incidents happened in large numbers with many women of that time.

The Behaviour of Sahaabah رضي الله عنهم at Hudeybiyah

The battle of Hudeybiyah took place in 6 A.H., when Nabi ﷺ with a large number of Sahaabah was going to Makkah Mukarramah with the intention of performing 'Umrah. The Quraish came to know of this and decided to prevent them entering Makkah Mukarramah. They also decided to invite the neighbouring tribes of Makkah Mukarramah for help and made all preparations for battle.

When Nabi ﷺ reached Zul Hulaifah, he sent a man to find out about the Quraish. When Nabi ﷺ reached Asfan, the person returned from Makkah Mukarramah with the news that the Quraish were fully armed and ready to stop Nabi's ﷺ entry into Makkah Mukarramah and that the neighbouring tribes were also with them. At this, Nabi ﷺ had a meeting with the

famous Sahaabah ﷺ about the situation. One idea was to attack the houses of the tribes who had sent their men to help the Quraish so that they might leave the Quraish in order to protect their own homes and another idea was to march straight towards Makkah Mukarramah.

Abu Bakr رضي الله عنه said: "O Nabi of Allah! We have come to perform 'Umrah. We have no intention of fighting with the Quraish. Let us go ahead. If they stop us we shall fight, otherwise not."

Nabi ﷺ agreed to the suggestion of Abu Bakr رضي الله عنه and decided to march ahead towards Makkah Mukarramah. When he reached Hudeybiyah, Budail bin Waraqa Khuza'i met him with a group of people. He said: “Under no circumstances will the Quraish permit your entry into Makkah Mukarramah. They are ready for battle."

At this, Nabi ﷺ replied: "We have come to perform 'Umrah only, and have no intention to fight. Many battles have already caused heavy losses on the Quraish. Therefore, if they agree, I am prepared to talk about a no-war agreement with them, so that they do not fight with me and I may deal with others. However, if the Quraish do not accept this suggestion, then by Him who holds my life in His hand, I will fight them till at last either Islam succeeds or I am made shaheed."

Budail returned to the Quraish and explained to them what Nabi ﷺ had told him. They did not agree to the peace agreement of Nabi ﷺ. Meetings between the two sides however continued, and at one time Urwah bin Mas'ood

Thaqafi was sent by Quraish for discussions. Urwah had not until then accepted Islam. Nabi ﷺ talked to him in the same way as he had done with Budail.

'Urwah said: "O Muhammad ﷺ, If you want to kill all the Arabs you cannot possibly do so, as none before you has ever succeeded in putting an end to all the Arabs. On the other hand if the Arabs are victorious over you, then take it from me that these people around you will disappear in no time, leaving you all alone, for I don't find any people of high birth among them. In fact they are all from a low class, coming from all corners, who will leave you in times of trouble."

Abu Bakr رضي الله عنه, who standing close by, was very angry at this statement, and angrily told 'Urwah: "Go and please your goddess Lat'! We will never run away and leave Nabi ﷺ by himself."

'Urwah asked: "Who is he?"

Nabi ﷺ: "He is Abu Bakr."

'Urwah: "Abu Bakr! I am thankful to you for a favour you have done to me in the past. If it was not for this, I would have replied to you."

'Urwah then continued his discussion with Nabi ﷺ. According to the Arab custom, 'Urwah occasionally touched the beard of Nabi ﷺ as he talked. The Sahaabah رضي الله عنهم could not bear this. Accordingly, 'Urwah's own nephew Mughirah bin Shu'bah رضي الله عنه,

who was standing armed nearby, struck Urwah's hand with the handle of his sword and said: "Keep your hand away."

Urwah: "Who is he?"

Nabi ﷺ :"He is Mughirah. "

'Urwah: "Oh! You traitor! How dare you hurt your uncle, who is still suffering because of your crimes?" (Before Islam, Mughirah رضي الله عنه had killed a few persons. Urwah paid the blood money on his behalf, and was referring to this).

During his long talk with Nabi ﷺ, 'Urwah had been quietly watching the behaviour of the Sahaabah رضي الله عنهم towards Nabi ﷺ; so when he returned to the Quraish he said to them: "O, Quraish! I have been sent to many great kings. I have seen the palaces of Caesar, Chosroes and Negus. By Allah! Nowhere have I seen the people around a king so respectful to him as I found the friends of Muhammad ﷺ. When Muhammad ﷺ spits, they rush to receive the saliva in their hands before it touches the ground and wipe their faces with it. When he askes for something all of them run to carry out his wish. When he makes Wudhu, they fight with one another to collect some drop of the used water before it falls to the ground. If anyone fails to get that water, he touches the wet hands of the person who had got it and then rubs his hands on his own face. When they speak in his presence, they speak softly. They do not lift their eyes to look at his face, out of respect for him. A hair falling from his head or beard is kept safely to get blessings from it and is seen as very holy. In short, I have

never seen any group of people as loving to their master as I have seen the companions of Muhammad ﷺ towards him."

Finally, Uthmaan ؓ was ordered by Nabi ﷺ to talk with the Quraish, as he, in spite of his accepting Islam, was respected by them. When 'Uthmaan ؓ had left for Makkah Mukarramah, some of the Sahaabah ؓ wished for 'Uthmaan's ؓ good luck, as they thought that he will be able to perform Tawaaf of the house of Allah.

Nabi ﷺ on the other hand said: "I do not think that 'Uthmaan ؓ will ever like to do Tawaaf without me."

However, when 'Uthmaan ؓ entered Makkah Mukarramah, Abaan Bin Sa'eed protected him and said to him: "You can move around freely. Nobody can touch you."

'Uthmaan ؓ carried on his talks with Abu Sufyan and other chiefs of Makkah Mukarramah on behalf of Nabi ﷺ and when he was about to return, the Quraish themselves said to him: "While you are here at Makkah Mukarramah, you can perform Tawaaf before you return."

He replied: "How can it be possible for me when Nabi ﷺ has been prevented by you people from entering Makkah Mukarramah."

This reply was not liked by the Quraish and they decided to detain 'Uthmaan ؓ at Makkah Mukarramah. News reached the Muslims that 'Uthmaan ؓ had been killed. On receiving this news, Nabi ﷺ took an oath of from all the Sahaabah ؓ to

fight to the last drop of their blood. When the Quraish learnt of this, they got frightened and immediately released 'Uthmaan ﷺ.

In this story, Abu Bakr's ﷺ shouting at 'Urwah, Mughirah's ﷺ treatment of his uncle, the Sahaabah's ﷺ behaviour towards Nabi ﷺ, as told by 'Urwah, and 'Uthmaan's ﷺ refusing to do Tawaaf without Nabi ﷺ, all show clearly the love of Sahaabah ﷺ for Nabi ﷺ. The oath mentioned in this story is known as Bai'atush Shajarah (The Oath under the tree) and is mentioned in the Quraan (S48 : V18).

Hadhrat Ibn Zubair's ﷺ taking care of blood

Once Nabi ﷺ had some blood removed (as a treatment) and the blood was given to Abdullah bin Zubair ﷺ to be buried somewhere. He returned and informed Nabi ﷺ that the blood had been taken care of. Nabi ﷺ asked: "What did you do with it?"

Ibn-Zubair ﷺ said: "I have swallowed it."

Nabi ﷺ said: "The person who has my blood in his body, cannot be touched by fire of Jahannum. However you will kill people and people will kill you," (referring to something that will take place later in his life).

Everything coming out of Nabi's ﷺ body is clean. Therefore, no doubt remains in understanding Ibn Zubair's action. However, the last words of Nabi ﷺ refers to the battles for power which Ibn Zubair ﷺ had to fight with Yazid and Abdul

Malik. In the later part of his life, Ibn Zubair ﷺ was killed in one of these battles. Even at the time of Ibn Zubair's ﷺ birth, Nabi ﷺ had mentioned that he was a sheep among the cloaked wolves.

Hadhrat Abu 'Ubaidah ﷺ loses his Teeth

At one time, during the battle of Uhud, Nabi ﷺ was fiercely attacked by the enemy and two pieces of the helmet worn by him were stuck deep into his head (or face), Abu Bakr ﷺ and Abu 'Ubaidah ﷺ ran to help him. Abu Ubaidah ﷺ started pulling out the pieces with his teeth. By the time one of the pieces was out, he had lost one of his teeth. Without minding this, he again used his teeth to pull out the other piece as well. He succeeded in taking out that one too, but he had to lose another tooth in the effort. When the pieces were pulled out, the blood began to flow out from Nabi's ﷺ body. Malik 'bin Sinaan ﷺ, the father of Abu Sa'eed Khudri ﷺ, licked the blood with his lips. At this, Nabi ﷺ said: "The fire of Jahannum cannot touch the person who has my blood mixed with his."

Hadhrat Zaid ﷺ Refuses to go with his father

Before Islam, Zaid ﷺ was once traveling in a caravan with his mother, going to her father's town, when the caravan was attacked by the Qais. They took Zaid ﷺ as a slave and sold him in Makkah Mukarramah. Hakim bin Hazam bought him for his aunt Khadijah ﷺ, who offered him as a present to Nabi ﷺ at the time of her marriage with him.

Zaid's ﷺ father was in great grief at the loss of his son. He roamed about in search of him, mourning his separation in the following heart-breaking verses:

"I weep in memory of Zaid, while I know not whether he is alive (to be hoped for) or finished by death."

"O! Zaid, By Allah, I have no knowledge, whether you are killed on soft soil or on a rock."

"Ah, I wish I knew whether you would ever come back to me, for that is the only desire I am living for."

"I remember Zaid when the sun rises in the East. I remember him when the rain comes from the clouds."

"The blowing wind makes stronger the fire of his memory. Alas, my grief and suffering are very long."

"I shall run my swift camels in search of him. I shall search for him around the universe."

"The camels may get tired, but I shall not rest, till I die, for death is the end of every hope."

"I shall still command my sons and such and such people, to keep searching for Zaid even after my death."

Some people of his family happened to meet Zaid ﷺ during their journey to Makkah Mukarramah. They told him the story of his father's grief and pain and read to him the poems which he sang for Zaid. Zaid ﷺ sent a letter to his father through these people. The letter consisted of three poems addressed to his father telling him that he was quite well and happy with

his noble master. When the people went back, they informed his father of his location and delivered Zaid's ؓ message to him.

On receiving the letter, his father and his uncle left for Makkah Mukarramah with sufficient money to buy Zaid ؓ. When they came to Nabi ﷺ they said: "O, son of Haashim and the chief of Quraish. You are living in the Haram and the neighbour of Allah سبحانه وتعالى. You are known for freeing the prisoners and feeding the hungry. We have come to you requesting for our son. Accept the ransom money for Zaid and set him free. We are willing to pay even more than the ransom money. Please, show mercy and be kind to us."

Nabi ﷺ asked: "What do you wish to do with Zaid?"

Zaid's father replied: "We want to take him back home with us."

"Is that all?" asked Nabi ﷺ "All right, then call Zaid and ask him. If he wishes to go with you, I shall let him go without taking any money, but I shall not send him if he doesn't want to go."

Zaid's father replied: "You have shown us more favour than we deserve. We most gladly agree to what you say."

Zaid ؓ was sent for. When he came, Nabi ﷺ said to Zaid ؓ: "Do you know these men?

Zaid ؓ replied: "Yes, I know them. This is my father and that is my uncle."

Nabi ﷺ then said: "And you know me too. They have come to take you back to your home. You have my full permission to go with them. If, on the other hand, you chose to stay on with me, you may do so."

Zaid ؓ replied: "How can I prefer anybody else to you? You are everybody for me, including my father and my uncle."

Zaid's father and uncle were surprised and said: "O, Zaid! Do you prefer to be a slave? How can you leave your own father, uncle and other members of your family, and remain a slave?"

Zaid ؓ replied: "Verily, I have seen something in my master that makes me prefer him to everybody else in the world."

On this, Nabi ﷺ took Zaid ؓ in his lap and said: "From today, I adopt Zaid as my son."

The father and uncle were quite satisfied with the situation and gladly left Zaid ؓ with Nabi ﷺ and returned without him. Zaid ؓ was only a child at that time. His preferring to remain a slave and refusing to go with his own father giving up his home and family shows his great love for Nabi ﷺ.

Anas bin Nadhr's ؓ martyrdom in Uhud

When the Muslims were losing in Uhud, somebody started the false news that Nabi ﷺ had been killed. You can imagine the Sahaabah's ؓ grief and sadness over this terrible news. Quite naturally, this caused most of them to lose heart and to give up.

Anas bin Nadhr ﵁ happened to see Umar ﵁ and Talhah ﵁ with a group of Muslims in a state of total panic. He said to them: "Why am I seeing you all so confused?

They replied: "Nabi ﷺ is killed!"

Anas ﵁ exclaimed: "Then who will like to live after him? Come, let us go forward with our swords and join our dear Nabi ﷺ."

No sooner did he say these words than he attacked the enemy and fought till he was killed. In fact, Anas ﵁ had such an extreme love for Nabi ﷺ that he did not consider this life worth living without him.

Sa'ad's ﵁ message for the Muslims

During the battle of Uhud, Nabi ﷺ asked: "What about Sa'ad bin Rabee'? I don't know how things have gone with him. "One of the Sahaabah ﵁ was sent to search for him. He went to the spot where the bodies of the dead lay in heaps. He shouted Sa'ad's ﵁ name to know if he was alive. At one place, while he was announcing that he was sent by Nabi ﷺ to find out about Sa'ad bin Rabee' ﵁, he heard a weak voice coming from one direction. He turned to that direction and found that Sa'ad ﵁ was lying among the killed and was about to breathe his last.

Sa'ad ﵁ was heard saying: "Give my Salaam to Nabi ﷺ with my message, 'O Nabi of Allah! May Allah ﷻ grant you on my behalf a reward higher and more handsome than the one Allah

ﷻ has ever granted a Nabi ﷺ on behalf of any of his followers', and tell my Muslim brothers, 'Nothing will save you from blame on the Day of Qiyaamah, if the enemy reaches Nabi ﷺ before all of you have been killed.'"

With these words, Sa'ad رضي الله عنه breathed his last and passed away.

فَجَزَاهُ اللهُ عَنَّا اَفْضَلَ مَا جَزٰى صَحَابِيًّا عَنْ اُمَّةِ نَبِيِّهٖ

As a matter of fact, the Sahaabah رضي الله عنهم have clearly shown their love for Nabi ﷺ. While they suffered wound after wound and were on their last breath, they had no complaint nor wish on their lips and could not think of anything else except the safety of Nabi ﷺ. How I wish that a sinner like me be blessed with a dot of the love that the Sahaabah رضي الله عنهم had for Nabi ﷺ.

A Woman Dies on Seeing Nabi's ﷺ Grave

A woman came to A'ishah رضي الله عنها and said: "Take me to the grave of Nabi ﷺ, so that I may be lucky to look at it."

A'ishah رضي الله عنها opened the room that contained the grave of Nabi ﷺ and let her go inside. The woman on seeing the grave started crying in love and memory of Nabi ﷺ. In fact she wept so hard and continuously that she fainted and passed away there and then (May Allah bless her). The blessed lady remembered the happy days when Nabi ﷺ was alive, and then the pain of separation caused her to pass away. Can the records of history show another example of such love?

Sahaabah's ؓ Love for Nabi ﷺ and other stories

Somebody asked Ali ؓ: "How much was the Sahaabah's ؓ love for Nabi ﷺ."

He replied: "By Allah! To us Nabi ﷺ was dearer than our money, our children and our mothers, and was more valuable than a drink of cold water at the time of severest thirst."

There is no make belief in Hadhrat Ali's ؓ statement. As a matter of fact, the Sahaabah ؓ reached this state because of the perfection of their Imaan. It had to be so bacause Allah ﷻ has written in the Qur'aan-e-Kareem;

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

"Say! If your fathers and your sons and your brothers and your wives and your tribe and the wealth you have earned and the goods, for which you fear that there will be no sale, and your houses you desire, are dearer to you than Allah and His messenger and striving in His way, then wait till Allah brings His command to pass. Allah guides not the sinful ones." (S9 : V 24).

This verse warns against anything else becoming more attractive than the love of Allah ﷻ and that of Nabi ﷺ. Anas ؓ and Abu Hurairah ؓ reported that Nabi ﷺ once said: "None

of you can be a Mo'min until his love for me is more than his love for his parents, children and all the people of the world."

Ulama say that the love mentioned in this Hadith and others of its kind is the voluntary love and not natural love. However, if it is taken to mean the natural love, then the word Mo'min will stand for the Imaan of the highest degree, for instance like that of Sahaabah ﷺ.

Anas ؓ says that he heard Nabi ﷺ saying, "There are three things which, when found in a person, will cause him to taste the sweetness of real Imaan. These are:

(1) When Allah ﷻ and His Nabi ﷺ are dearer to him than anything else in this world.

(2) When his love for anyone is solely for the pleasure of Allah ﷻ, and

(3) When turning to 'Kufr' is as hateful to him as being flung into the fire."

Different Stories about Sahaabah's ؓ Love for Nabi ﷺ

Story one (1)

'Umar ؓ once said to Nabi ﷺ: "O Nabi of Allah, you are dearer to me than anybody else in the world except my own self."

Nabi ﷺ replied: "Nobody can be a perfect Mo'min until I am dearer to him than even his own self."

Umar then said: "Now you are dearer to me than my own self."

Nabi ﷺ replied: "Now, O' Umar."

The 'Ulama have given two meanings to the last words of Nabi ﷺ namely:

(a) "Now you have real Imaan."

(b) "Why is it that it is only now that I am dearer to you than your own self? This should have been so long ago."

Suhail Tastari (Rahmatullah alaih) says: "No one can have enjoyment of the Sunnat until he takes Nabi ﷺ as his Master and considers himself as Nabi's ﷺ slave."

Story two (2)

A person came to Nabi ﷺ and asked: "When shall be the Day of Qiyaamah? O, Nabi of Allah!"

Nabi ﷺ asked him: "What preparations have you made for that Day?"

The person replied: "O, Nabi of Allah! I do not have much Salaah, fast and Sadaqah, but I do have in my heart the love of Allah ﷻ and of His Nabi ﷺ."

Nabi ﷺ said: "On the Day of Qiyaamah, you will surely be with him whom you love."

What Nabi ﷺ told the person in this story has also been mentioned by some other Sahaabah ﵃, namely Abdullah bin Mas'ood, Abu Moosa Ash'ari, Safwan, Abu Zar, ﵃ etc.

Anas ﵁ says: "Nothing made the Sahaabah ﵃ happier than these words of Nabi ﷺ."

They had every reason to be happy because the love of Nabi ﷺ had gone deep into every part of their body.

Story three (3)

In the beginning, Fatima's ﵂ house was far from Nabi's ﷺ.

Nabi ﷺ once said to her: "I wish that you were living near me." Fatimah ﵂ replied: "Harithah's ﵁ house is close by. If you ask him to exchange his house with mine, he will very gladly do it."

Nabi ﷺ said: "He has already exchanged once on my request, I feel shy to request him again."

However Harithah ﵁ somehow came to know that Nabi ﷺ wanted Fatimah ﵂ to live near him. He at once came to Nabi ﷺ and said: "O, Nabi of Allah! I have come to know that you wish for Fatimah ﵂ to live near you. Here are my houses for you to choose from. No other house is closer to yours than these. Fatimah ﵂ can have her house exchanged with any of these. O, Nabi of Allah, what you accept from me is dearer to me than what you leave for me."

Nabi ﷺ accepted the offer, saying: "I know you are quite sincere in what you say," and made dua for him.

Story four (4)

A person came to Nabi ﷺ and said: "O Nabi of Allah! You are dearer to me than my life, my wealth and my family. When I am at my house and happen to think of you, I become restless till I come and see you. O, Nabi of Allah, death is sure to come to both of us. After death, you will be in your high position as a Nabi, while I shall be somewhere else and perhaps I may not be able to see you. I am very worried and troubled when I think of this separation from you."

Nabi ﷺ stayed quiet and he did not know what to say; then Jibraeel ؑ appeared and revealed the following verse:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ
وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾ ذٰلِكَ الْفَضْلُ مِنَ
اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ عَلِيْمًا

"Whoever obeys Allah and the Rasool, they are with those unto whom Allah has shown favour among the Ambiyaa and the Siddeeqeen and the Shuhadaa and the Righteous. They are indeed the best of companions.

This is a favour from Allah, and Allah suffices as the knower." (S4 : V 69 & 70)

These type of stories happened quite often with the Sahaabah ﷺ. Such fears in the hearts of the lovers are quite normal. Nabi ﷺ recited these verses to remove their fears.

A person once came to Nabi ﷺ and said: "O Nabi of Allah, my love for you is such that when I think of you, I cannot rest till I run to see you, for I am sure I would die if I did not see you. Now I am very worried when I imagine that, even if I am able to enter Jannat, it will be very difficult for me to see you, for you will be in a position far above my reach."Nabi ﷺ comforted him by reciting the abovementioned verses in his reply.

Nabi ﷺ saw a person from the Ansaar looking very much worried. He inquired: "What makes you look so sad?"

The Person replied: "O, Nabi of Allah! I have a problem. "

Nabi ﷺ asked: "What is it?"

The person replied: "O, Nabi of Allah! We come to you every morning and evening. We are blessed with your sight and delighted to be in your presence. But one day, we will be separated from you for you will be placed on heights unreachable to us."

Nabi ﷺ kept silent over this, but when the abovementioned verses were revealed, he sent for that person and gave him the good news in those verses.

According to another Hadith, many Sahaabah ﷠ had these types of fears until Nabi ﷺ recited these verses to them, and they were satisfied.

According to another version, the Sahaabah ﷠ once asked Nabi ﷺ: "Ambiyaa because of their virtue will surely be in a much higher position than their followers. How will the followers be able to see them?"

Nabi ﷺ replied: "Those in higher positions will come down to their friends in lower positions to sit with them and talk to them."

Story five (5)

Nabi ﷺ once said: "Some of my followers coming after me will love me very much. They will wish that they could see me, even if they had to spend their wealth, leave their families and spend all their possessions for it."

Khalid's daughter Abdah ﷠ says: "My father while in bed would talk about and remember Nabi ﷺ with love and eagerness for him. He would also remember each and every Muhajir and Ansaari (by name) and would say, "Some of them are my elders and others are my juniors. My heart is eager to meet them. O, Allah! Call me back soon, so that I may be able to meet all of them. He would keep on doing this till he would be overtaken by sleep."

Story six (6)

Abu Bakr ﷺ once said to Nabi ﷺ: "I have a greater wish for your uncle Abu Talib to come into Islam than for my own father, as I know it would please you more!."

'Umar ﷺ similarly, once said to 'Abbas ﷺ, (Nabi's ﷺ uncle): "I was more pleased at your accepting Islam than that of my father, because your Islam made Nabi ﷺ happier."

Story seven (7)

One night, 'Umar ﷺ was on his security patrol when he saw a light and heard a sound coming from a house. He peeped in to find an old lady spinning wool and singing a few poems with the following meaning:

"May Allah ﷻ accept the prayers of the pious and the chosen ones who are seeking blessings for Muhammad ﷺ."

"O, Allah's Nabi! You worshipped each night and you wept before each day."

"I wish to know if I could be together with my beloved (Nabi ﷺ)."

"For death comes in different ways and I do not know how I shall die."

'Umar ﷺ on hearing these poems sat down weeping in love and memory of Nabi ﷺ.

Story eight (8)

The story of Bilal ﷺ is known to all. At the time of his death, his wife sat by his side crying in grief: "O, dear! Alas!"

He replied angrily "Subhanallah! What a lovely thing it is to die and be able to meet Muhammad ﷺ and his Sahaabah ؓ."

Story nine (9)

We have already read the story of Zaid ؓ in Chapter five. While he stood at the gallows, about to be killed, Abu Sufyan said to him: "How would you like it if Muhammad ﷺ is killed in your place, and you be let off to enjoy life with your family."

Zaid ؓ replied: "By Allah, it is unbearable for me to sit happily with my family while even a thorn is pricking Nabi ﷺ."

On this, Abu Sufyan said: "There is no example anywhere in the world to the love which the companions of Muhammad ﷺ have for him."

A note: What else can be expected of those who really love Nabi ﷺ? The Ulama have given various answers to this question.

Qaadhi lyaadh writes: "A lover prefers his beloved above all other things and persons. If this is not the case, the love is not sincere. It is, therefore, necessary for those who claim to love Nabi ﷺ that they follow him in his words and actions, carry out his commandments, give up everything that he has disliked and follow his way of life, the Sunnat, in good times and bad. Allah ﷻ has said in the Qur'aan-e-kareem:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

Say (O, Nabi ﷺ), If you love Allah then follow me, Allah will love you and forgive you your sins. Allah is most Forgiving, most Merciful." (S3 : V31).

The stories given in the previous pages are an example for us. In fact a detailed account of the Sahaabah's ﵃ lives cannot be covered even in big thick books. It is now quite a few months since I started writing this small book. My work at the Madrasah and other work, needing immediate attention, have already delayed this book. I, therefore, wish to finish the book at this stage, so that people may at least benefit from these pages. I have to write an important warning before I finish off. Just as we are today lacking in our other duties we owe to Islam, so are we very seriously neglectful in our respect and admiration of the Sahaabah ﵃. Some neglectful people go to the extent of even saying bad words against them. We must remember that the Sahaabah ﵃ are those people who laid the foundations of Islam. They are those wh sacrificed the most for Tabligh. We can never be too grateful to them. May Allah ﷻ shower His choicest blessings on them for their efforts in learning Islam from Nabi ﷺ and teaching it to those after them.

I am writing down below the translation of a chapter from "Shifa" by Qaadhi lyaadh: "If we claim to admire and honour Nabi ﷺ, we must also respect his Sahaabah ﵃. As Muslims, it is necessary for us to appreciate what we owe to them, to follow them and to ask the forgiveness of Allah ﷻ for them. No doubt they had their differences, but we have no right to comment on them. We must beware of the stories made up by

Shiahs, and even some historians, whose mischievous aim is to cause harm to some of the Sahaabah رضي الله عنهم and to insult others. We must never doubt the sincerity and honesty of Sahaabah رضي الله عنهم. When we come across any event in history which appears to lower their status in our eyes, we must explain it as far as we can for them, for they really deserve this. We should always speak of their virtues and stop our tongues from saying anything that would insult them. Nabi ﷺ himself has said, "Observe silence about my Sahaabah رضي الله عنهم when they are mentioned with disrespect."

There are many virtues of the Sahaabah رضي الله عنهم given in the Qur'aan and Hadith. Allah says in the Qur'aan –e-kareem:

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَ الَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا ؗ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۛۚ وَ مَثَلُهُمْ فِي الْاِنْجِيْلِ ۛ۫ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا

***(1)** "Muhammad is a Rasool of Allah. And those with him are hard against the disbelievers and merciful among themselves. You (O, Muhammad) see them bowing and falling in sajda (in Salaah), seeking reward from Allah and His pleasure. On their faces there are marks, being the marks of their sajda. This is their description in the Torah and their description in the Injeel is like a planted corn seed that sends out its shoot and makes it strong and firm upon its stalk,*

delighting the farmer so that He may enrage the disbelievers with (the sight of) them. Allah has promised those who believe and do good works, His forgiveness and a great reward." (S48 : V29)

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ
فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۝١٨ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ
وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

(2) *Allah was very pleased with the believers when they promised loyalty to you under the tree, and He knew what was in their hearts, and He sent down peace and reassurance on them and rewarded them with a close victory, and much booty that they will capture. Allah is ever Mighty, Wise. (S48 : V18 &19)"*

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَ
مِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا

(3) *Of the believers are men who are true to what they promise with Allah. Some of them have paid their vow by death (in battle), and some of them are still waiting to receive their martyrdom; and they have not changed in the least. (S33 : V 23)."*

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ
رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ
اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ

(4) And the first to lead the way (in accepting Islam) amongst the Muhaajireen and the Ansaar, and those who followed them in sincerity, Allah is very pleased with them and they are very pleased with Him; and He has made ready for them Gardens underneath which rivers flow, wherein they will live forever. That is the great success. (S9 : V100)."

In the above verses of the Qur'aan-e-kareem, Allah سبحانه وتعالى has praised the Sahaabah رضي الله عنه and expressed His pleasure with them. Similarly the books of Hadith are full of their virtues e.g.:

(1)"Follow Abu Bakr and 'Umar when I am no more with you."

(2) "My Sahaabah رضي الله عنه are like (guiding) stars. Whomsoever you follow, you will be guided (on the right path)."

(3) "The example of my Sahaabah رضي الله عنه (amongst mankind) is as the example of salt in food. There is no taste in the food without the salt."

(4) "Beware (of using your tongue) in insulting my Sahaabah رضي الله عنه. Do not make them the target of your insults. Who loves them, loves them for his love for me, and who hates them hates them for his hate for me. Who annoys them, annoys Me, and who annoys Me annoys Allah سبحانه وتعالى. Allah سبحانه وتعالى will very soon catch the person who annoys Him."

(5) "Do not insult my Sahaabah رضي الله عنه. If any of you (persons coming after Sahaabah رضي الله عنه) has spent gold (in Sadaqah) equal in weight to Mount Uhud, he cannot get a reward equal to what

my Sahaabah رضي الله عنهم get while spending one or even half a mudd of grain only." (A mudd equals 1kg.)

(6) "On the person who insults my Sahaabah رضي الله عنهم is the curse of Allah سبحانه وتعالى, the Malaaikah and of all men put together. Neither his Fardh nor his Nafl is accepted by Allah سبحانه وتعالى."

(7) "After the Ambiyaa عليهم السلام, Allah ﷺ has chosen my Sahaabah رضي الله عنهم above all His creation. He has again chosen four of my Sahaabah رضي الله عنهم over the rest of them. They are Abu Bakr رضي الله عنه, 'Umar رضي الله عنه, 'Uthmaan رضي الله عنه and Ali رضي الله عنه."

(8) "O, people! I am pleased with Abu Bakr رضي الله عنه. You should realize his high position. I am also pleased with 'Umar, Ali, 'Uthmaan, Talhah, Zubair, Sa’ad, Sa'eed, Abdur Rahman bin Auf and Abu Ubaidah رضي الله عنهم. You should realize their high position. O, people! Allah سبحانه وتعالى has announced the forgiveness of all those who participated in Uhud and who swore loyalty at Hudeybiah. O, people! You should consider me while dealing with my Sahaabah رضي الله عنهم, especially those who are my family by marriage. Beware of doing wrong to them, otherwise they may complain against you on the Day of Qiyaamah and you may not be pardoned."

(9) "Have regard for me in dealing with my Sahaabah رضي الله عنهم and my family in marriage. The person who has regard for me shall be in the protection of Allah سبحانه وتعالى on the Day of Qiyaamah. Allah سبحانه وتعالى is free of any responsibility to him who has no regard for me. He may seize him any time."

(10) "On the Day of Qiyaamah, I shall be the guardian of those who have regard for me in their dealing with my Sahaabah ﵃."

(11) "The person who has regard for me in his dealing with my Sahaabah ﵃, shall be able to reach me, when I shall be at Kauthar; while the person who has no regard for me in his dealing with them shall not be able to approach me. He may have a look at me from a distance."

Ayyub Sakhtiani (Rahmatullah alaih) says: "Whoever loves Abu Bakr ﵁, strengthens his Imaan. Whoever loves ‘Umar ﵁, receives guidance on the right path. Whoever loves Uthmaan ﵁, is brightened with the light of Allah ﷻ. Whoever loves Ali ﵁, holds fast to the rope of Allah ﷻ. Whoever honours the Sahaabah ﵃, can never be a Munafiq (hypocrite). Whoever insults them, he is surely making things up, or a Munafiq or one who is against the Sunnat. I am afraid that no good action of such a person will be accepted by Allah ﷻ, until he cleans his heart of their hatred and begins to love all of them."

Sahl bin Abdullah (Rahmatullah alaih) says: "He, who does not honour the Sahaabah ﵃, has actually not believed in Nabi ﷺ."

May Allah ﷻ save me, my friends, my patrons, my acquaintances, my Sheikhs, my pupils and all the Muslims from His anger and from His beloved Nabi's ﷺ displeasure, and may He fill our hearts with the love for the Sahaabah ﵃.

اٰمِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ